

# ADVENT HARBINGER.

"BEHOLD, HE COMETH WITH CLOUDS; AND EVERY EYE SHALL SEE HIM:—AND ALL KINDREDS OF THE EARTH SHALL WAIL BECAUSE OF HIM!"

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## Poetry.

### The Signs Appear.

Ye tempted souls, that feel  
The great and sore distress,  
Waiting till Christ reveal  
His Joy, and Love, and Peace:  
Lift up your heads, the signs appear,  
Look up, and see your Savior near!

Long have you heard and known  
The wars that rage within,  
And nature still fights on,  
And grace opposes sin:  
Lift up your heads, the signs appear,  
Look up, and see your Savior near!

Ye now afflicted are,  
And hated for his name,  
And in your bodies bear  
The tokens of the Lamb:  
Lift up your heads, the signs appear,  
Look up, and see your Savior near!

Who stumble at the Cross,  
And vilely fall away,  
Deserters of the cause,  
Your brethren, you betray:  
Lift up your heads, the signs appear,  
Look up, and see your Savior near!

Lo! the false prophets rise  
To vilify the true,  
The truth to scandalize,  
And make a prey of you:  
Lift up your heads, the signs appear,  
Look up, and see your Savior near!

Iniquities increase,  
And many have grown cold,  
And, forfeiting their peace,  
Have wander'd from the fold:  
Lift up your heads, the signs appear,  
Look up, and see your Savior near!

Who patiently endure  
Till all their trials end,  
Are of salvation sure,  
And shall with Christ ascend:  
Lift up your heads, the signs appear,  
Look up, and see your Savior near!

## Original.

[For the Harbinger.]

### Popular and Bible Religion Contrasted.

NO. IV.

"The hypocrite's hope shall perish: whose hope shall be cut off, and whose trust shall be a spider's web. He shall lean upon the house but it shall not stand; he shall hold it fast, but it shall not endure."—Job viii. 13—15.

We proceed now to an examination of the hope connected with the false system of religion which we have in brief described. And,

1st, They hope to go to heaven when they die. This with many is the quintessence of their hope—it is the theme of their exhortations, the burden of their prayers. Very many when interrogated respecting their spiritual welfare, will say, "O, I do not enjoy what I once did." Have you peace with God through our Lord Jesus Christ? "I am not conscious that I have." Well this is the fruit of justification; so the apostle tells us. Are you free from condemnation? "No, indeed! there are many things for which I feel condemned, but then I have a hope that I would not go up for worlds on worlds like this." A hope of what? "Why a hope that when I die my immortal soul will be bourne on angel wings to

heaven, and there be united with that blood-washed company of pure and happy spirits that dwell before the throne and unite in their songs of redemption and dwell with Christ for ever." Astonishing as it seems, I have heard very many converse in this manner: acknowledge that they were living in disobedience, and yet say that they had a hope! But their trust shall be a spider's web—they lean upon a house that will not stand—they hold fast a hope that will not endure—and why? Because, in the first place, they have no right or title to a hope—and in the second place, they hope for that which God has never promised to his people. Where, in his word, do we find any promise that heaven is now or ever shall be the abode of the righteous? If there is any such promise we shall find it in the covenant of promise made with Abraham, Isaac and Jacob; for if we be Christ's, then are we Abraham's seed and heirs according to the promise. What promise? Let Paul answer. When making his defence before king Agrippa, he said: "And now I stand and am judged for the hope of the promise made of God unto our fathers; unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake I am accused of the Jews." The Jews censured him for cherishing the self-same hope that was made unto their fathers, and the one they also professed to cherish; why then accuse him? Because, although they professed faith in the covenant of promise, they did not believe in it as their fathers believed, and Paul did. Their minds had been diverted from the true meaning of the promise—they thought it meant something different from what it expressed, and they were turned unto fables.

But let us examine the covenant of promise and find what is embraced therein: "And the Lord said unto Abram, Lift up thine eyes and look from the place where thou art, northward and southward and eastward and westward, for all the land which thou seest, to thee will I give it, and to thy seed ("He saith not, And to seeds, as of many, but as of one, and to thy seed, which is Christ." Gal. iii. 16,) forever." Gen. xiii. 14. This promise Paul understood to be tantamount to saying that Abram "should be the heir of the world." See Rom. iv. 13. This promise was renewed at different times to Abraham, and once God made a sacrificial covenant with him, touching this very thing. It was also renewed to Isaac and Jacob in nearly the same words. It was not heaven, then, but the earth, that was promised unto Abram, and as "they which be of faith are blessed with faithful Abraham," we feel interested to pursue our inquiries respecting this inheritance. Did Abraham inherit this promise? No, for God told him that he should go to his fathers in peace—be buried in a good old age. He was a stranger and sojourner in the land of promise, and did not possess enough of it even to bury his dead,

until he purchased a field and cave of Ephron, the son of Zohar, for 400 shekels of silver. To this fact Stephen testifies: "The God of glory appeared unto our father Abraham when he was in Mesopotamia, and said unto him, Get thee out of thy country and come into the land which I shall show thee. Then came he out of the land of the Chaldeans and dwelt in Charran, and from thence, when his father was dead, he removed into this land, where ye now dwell. And he gave him none inheritance in it, no, not so much as to set his foot on. Yet he promised that he would give it to him for a possession, and to his seed after him when as yet he had no child." Acts vii. 5. Stephen testifies to the fact that God promised Abraham the land of Canaan, yet he died without possessing it, and to this agree the words of Paul: "By faith he sojourned in the land of promise as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise"—"For he looked for a city which hath foundations, whose builder and maker is God." Then, after speaking of the innumerable multitude that sprang from Abram, the apostle adds, "These all died in faith not having received the promises; but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." And what does such a confession as this imply? Why it is tantamount to saying, I seek a better country, even an heavenly. Again the apostle after enumerating a great multitude who died in faith, he says, "These all having obtained a good report, through faith, received not the promise." What conclusion then must we draw from this fact? There is but one conclusion at which we can arrive and leave God's character unimpeached, and that is this: The heirs of promise must receive their inheritance in the resurrection state. The testimony of Ezekiel corroborates this testimony. It is too lengthy to quote—the reader will please turn to Ezek. xxxvii and read. The prophet has a view of the resurrection of the whole house of Israel, (by reference to Rom. ix. it will be clearly seen who are the house of Israel,) and their establishment in the land promised to them. The fact also that it is promised for an everlasting possession, is proof positive that it must be inherited in the immortal state. In the 37th Psalm the earth is spoken of six times as being the final abode of the saints, and says, that when the wicked are cut off they shall see it, then will they inherit it forever.

Daniel, in speaking of the kingdom of Christ, says, "And the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, (not above, as modern theologians teach) shall be given unto the people of the saints of the Most High." Again, in Matt. xxv. we hear the Judge saying unto those on his right hand, "Come ye blessed of my Father, inherit the kingdom, prepared for you from the foundation of the world."



What kingdom was prepared for man from the creation? It was this earth; not as it now is, cursed with sin, but pure as it came forth from the hand of its Creator. The testimony of Paul in Heb. ii. is right to the point. He quotes from Psalms: "What is man that thou art mindful of him, or the Son of man that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the work of thy hands: thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him." Thus we see that man, at the first, had universal dominion. God told Adam to have dominion over the earth, the fish of the sea, the fowls of the air, and over every living thing that moveth upon the earth. "But now we see not all things put under him." Man has not the dominion now, as then; he lost it by transgression. "But we see Jesus," the second Adam, who became subject to death, that he might rescue the dominion from the usurper, and restore it again to man; "for unto the angels hath he not put in subjection the world to come, whereof we speak." Unto Christ, the 'tower of the flock,' will the 'first dominion' come, and he will remove the curse and restore the earth to its Paradisiacal state, for "He created it not in vain; he formed it to be inhabited." Much more evidence might be adduced to show that the earth is to be the abode of the saints, but our limits will not permit. Enough methinks has been presented to convince every candid mind. There is not a passage between the two lids of the Bible that gives man an assurance of ever going to heaven, but much that goes against it. I will only quote two or three passages: "And no man hath ascended up to heaven but He that came down from heaven, even the Son of man, whose abode is in heaven." (Macknight.) But where are Enoch and Elijah? inquire some. Where they are the Bible tells us not; it simply says that they were "translated that they should not see death." God has provided some place for them, but where we know not. Peter, in endeavoring to show to the men of Israel that the prophecy of David, "Thou wilt not leave my soul in hell (or the grave) neither wilt thou suffer thine Holy One to see corruption," referred to the resurrection of Christ, testifies that David was "both dead and buried, and his sepulchre is with us unto this day;" proof positive that in that prediction he alluded not to himself: and he further adds, that David "being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before, speaks of the resurrection of Christ, that his soul was not left in hell," &c. Then, still farther, to substantiate his testimony, Peter adds, "For David is not ascended into the heavens;" where then is he? Why he "is both dead and buried"—and if so holy a man as David—a man after God's own heart has not gone to heaven, we think that no one else has gone there.

M. D. WELCOME.

He that reviles me, (it may be) calls me a fool; but he that flatters me, if I take not heed, will make me one.

For the Harbinger.

**"It Hasteth Greatly."**

"For he will finish the work, and cut it short in righteousness, because a short work will the Lord make upon the earth." Rom. ix. 28.

What wonders, God, by his power, can bring about in a short time! All things may seem to continue as they were from the beginning, and nothing seem to occur that would tend to alarm and create apprehension in the mind of a pleasure seeking world, that would mar their bright anticipations of the future—when lo, in the distance, a cloud is clearly seen to be gathering and the scene is changed! Thus it is now. The unexpected and sudden revolution in France has entirely changed the face of things. The plans of speculators and the commercial with the political world, are in perplexity. Thus God deals with presumptive man. How such great changes could have taken place in so short a time is wonderful to those who are directed only by the light of their own kindling, and guided only by the light of their own wisdom, which is foolishness with God. But not so with those who are wise in the wisdom that cometh from above—who discern the signs of the times. To them, these things were expected—only does the fulfilment even exceed the expectation. The hostile influences in the earth seek to oppose each other in every way possible, and thus hasten the consummation of things. The influence of monarchy in the old world has its opposing influences within its own borders; and any plans or arrangements adopted by republican interests and that will immediately affect the political and social interests of men are subscribed to and hurried on by the spirit in other lands—and with as much despatch do the opposing interests adopt plans decidedly opposite. Thus the slumbering elements of strife, destruction, confusion and every evil work are aroused, and the nations gathered to the mortal combat.

Consider then the deadly hate existing between religionists! what principles one encourages and fosters, the other must, to be consistent with their unbanded and bigoted pretensions, oppose and hinder. Thus the armies of hell are hurriedly organized and marshalled upon the field of final conflict. The excitement may seem for a time to cease but only to burst forth with tenfold fierceness and determined hatred. Yet few will be convinced until the lamentable reality forbids further dispute. But the despised few had the omens, and directed by the unerring word, see in these things the sure precursors of the dawn of the day of their deliverance: For a short work will the Lord make upon the earth.

H. BARRINGER.

Troy, N. Y., March 27, 1848.

[For the Harbinger.]

**Bible Doctrine.****CHAPTER IV—INHERITANCE OF THE SAINTS.**

Having been delayed in sending this humble article some time, I now call your attention for a short time to a subject that is of the most thrilling interest to all God's dear children. We naturally inquire, what will we inherit after we have endured this fight of afflictions, and met so much scoffing from the wicked of this world? Surely, if "in this life only we have hope, we are of all men the

most miserable." If there was not something before us which is worth seeking for and enduring the cross for, well might the world say that we are crazy or foolish. But inasmuch as we walk by faith and not by sight, let us turn our attention to the promises of our God, for they are exceedingly broad, and not one of them will fail.

Our divine Redeemer, when teaching his disciples, declares, "Blessed are the meek, for they shall inherit the Earth." Thus among the first doctrines he advanced, he taught that the meek should at some future time possess the earth. Now it is clearly manifest that in this state the meek or the children of God do not inherit the earth. It is true that some ministers attempt to prove that they do now possess all that God has promised they should in this text, but who does not see that God's people are poor—that almost every one of them possesses but a small portion in this life of the good things of earth. Again I ask, who cannot see that the children of God are accounted the "poor of this world, rich in faith, (not in earthly goods), heirs"—heirs of what? Of that kingdom which God hath promised to them that love him. Jas. ii. 5. But just listen for a moment to the apostle Peter: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy, hath begotten us again unto a lively hope, (or a hope of life—and how?) by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away." Now listen attentively; when will this blessed, this glorious inheritance be bestowed upon the saints of God? Ah, my friends, it will be in the "last time," at the appearing of Jesus Christ. 1 Pet. i. 3-7. It is not in this world, for the inheritance is incorruptible. It is not of this earth, for the inheritance will not pass away. No death nor sorrow there. For God's chosen shall long enjoy the works of their hands. Let us hear the words of David: "Those that wait upon the Lord they shall inherit the earth. The Lord knoweth the days of the upright, and their inheritance shall be forever. The righteous shall inherit the land and dwell therein for ever." Psa. xxxvii. 9, 13, 29. O how brilliant doth the promises of God shine! how excellent are his promises, and his ways past finding out!

But God promised to Abraham that he should possess the world (Rom. iv. 13), which promise has never yet been fulfilled; (Acts vii. 5), and we read concerning him and many others, that "these all having obtained a good report through faith, received not the promise—God having provided some better thing for us, that they without us should not be made perfect." Heb. xi. 39, 40. Now we read, "If ye be Christ's, then are ye Abraham's seed and heirs according to the promise." Gal. iii. 29. So we being all children of the same great family, we all being heirs and not possessors, we all look to the same time, when Abraham, Isaac and Jacob, and Moses, and Samuel, and all the prophets and righteous, shall receive life again, and we all, as one, be changed, be made perfect, and enter upon the fruitions of that immortal inheritance, to die no more, but be as the angels of God, and be the children of God, being the children of the resurrection. Luke xii. 35, 36.



O lovely land! for thee I sigh;  
When will that moment come,  
When God shall cause his trump to sound,  
To call his children home?

Dear reader, have you this "blessed hope?" Do you look forward in joyful prospect to the time when God shall send forth his angels and gather his elect from the four winds, from one end of the earth to the other? If you do, then happy art thou, for thou wilt inherit substance (Prov. viii. 21), an everlasting possession; it will not be imaginary heaven "beyond the bounds of time and space;" it will be no phantoms of heathen philosophy, but solid substance, and an enduring inheritance which shall not pass away. It is pledged by the oath of the great Jehovah, and based on the immutable promises of his word. What a glorious prospect lies before the saints of God! A new heavens and earth wherein dwelleth righteousness, a crown of glory, for we shall be kings and priests unto our God and we shall reign on the earth. Rev. v. 10. Immortality will be ours, and eternal life will fill up the lot of our inheritance, while all the redeemed of the Lord will unite to swell everlasting praise and thanksgiving to him in whose name they have gained their glorious rest! Therefore the redeemed of the Lord shall return and come with singing unto Zion; and everlasting joy shall be upon their heads—they shall obtain gladness and joy, and sorrow and mourning shall flee away. Isa. li. 14.

Dearly beloved, are not these exceeding great and precious promises enough to stimulate you to a faithful discharge of your duties? O think for one moment of the inestimable glories of the inheritance! think of the love that was manifested to purchase for you this great blessing! think of the suffering of our Lord Jesus, and then resolve by God's grace, to live in all holy conversation and godliness, and fight manfully the good fight of faith. Finally, brethren, be ye filled with the spirit—for the spirit itself beareth witness with our spirit that we are the children of God! and if children, then heirs—heirs of God and joint heirs with Christ, if so be that we suffer with him that we may be also glorified together. Rev. viii. 6. And rejoice inasmuch as ye are made partakers of Christ's sufferings, that when his glory shall be revealed ye may be glad with exceeding joy! 1 Pet. iv. 13.

Yours in hope,  
Norwalk, O., April 24, 1848.

For the Harbinger.  
Two Horned Beast.

DEAR BRO. MARSH:—In the concluding article of your series on the "Two-Horned Beast," recently published in the Harbinger, you say, "The Seven-Headed Beast in Rev. xiii. we think symbolizes the fourth earthly kingdom of prophecy, from the time Rome was divided into ten kingdoms to the destruction of all earthly governments, by the Son of man at his appearing." Also, that "The Two-Horned Beast symbolizes the ecclesiastical power of the Roman Church, or as Dr. Clarke thinks, the 'Latin clergy, regular and secular.' These have exercised all the power of the political Ten-Horned Beast," &c., and that "The image of the Beast is symbolical of the Pope of Rome."

An objection to this view which at once suggests itself is, the apparent impossibility of two powers exercising the same power at the same time. This objection will, I think, appear of some weight to your mind upon a careful review of the subject. Let us endeavor to ascertain definitely what the power of the first Beast was. It is said, ver. 5th, "Power was given unto him to continue (margin, make war) forty and two months;" and ver. 7, "Power was given him over all kindreds, and tongues, and nations." That the margin gives the true sense, appears from the consideration that whatever government is able to make war at pleasure, is able to do whatever else it pleases. This, also, accords with your mind as expressed in your Nos. 6 and 7. In order that a kingdom have this power it is not necessary that every nation feel its exercise in its own conquest; if it was, we shall fail to find that Babylon had exercised dominion "whosoever the children of men dwell," or that Grecia did "bear rule over all the earth." All that is demanded is, that every nation feel or acknowledge this power, so that through inability, fear or otherwise, they are prevented from thwarting its designs. The Beast then held the war-making power over all nations for forty-two months or 1260 years. The Two-Horned Beast, ver. 12, "exerciseth all the power of the first Beast before him." Then the Two-Horned Beast exercises the war-making power over all nations. Do they both exercise it at the same time? I think not. If, according to your view, the kings of Europe held this power, the priesthood did not. The Romish clergy might have held it, and the kings as their tools, have exercised their designs; but both could not have held the reins of power at once. The kings might claim it, and, perhaps, flatter themselves that they possessed it, and the emperor might esteem himself the "supreme head of Christendom;" but if, as stated in your No. 10, "The Dominicans and Franciscans were, before the reformation, what the Jesuits have been since that happy and glorious period, the very soul of hierarchy, the engines of state, the secret springs of all the motions of the one and the other, and the authors and directors of every great and important event in the religious and political world," then neither the claims of kings nor emperors were valid—they held not the power. Look at this objection—to me it appears 'valid.'

Again: In your No. 7, after quoting the words "And power was given unto him over all kindreds, and tongues, and nations," you say, "This has never been true, in a general sense, of the Papal kingdom." Now how is this? This power was given to the Beast for forty-two months—the Two-Horned Beast "exerciseth all the power of the First Beast;" and you say that the ecclesiastical power of the Roman church is the Two-Horned Beast. If so, then the ecclesiastical power of the Roman church or the Latin clergy, did have this power. Is the Latin priesthood not a part of the Papal kingdom? Probably you design this distinction, as you think the Pope is the image of the Beast; certainly the Pope cannot be regarded as distinct from the Papal kingdom. To state your argument, then, as I understand it, in my own words: You consider the civil governments of Western Rome to be symbol-

ized by "the Beast," and to have the controlling power over all nations—the clergy of the Romish Church, the Two-Horned Beast, exercising the same controlling power over all nations—and the Papal kingdom with the Pope at its head, the image of the Beast." By the extracts in your No. 11, you prove that the Pope was the centre—the head of the whole power, civil and religious, and thus you show that the Papal kingdom had the controlling power over all nations. Here, then, you have three powers holding universal dominion at the same time. To this inadmissible conclusion I believe every one is necessarily driven, who undertakes to find these three prophetic symbols fulfilled in the history of Europe, during the 1260 years of Papal rule.

Perhaps you, or some one else cherishing the same view, may be able to clear up this apparent confusion; if so, it will remove one weighty objection to your theory.

In view of the present aspect of things in Europe, permit me, in connection with this, to present the subject in another light. We will consider the Papal kingdom as a whole. The Pope is king—in him, as the head, is centred civil and religious power; civil jurisdiction over certain states is necessary to constitute it the Papal kingdom—the clergy regular and secular are as necessary to it as the houses of Lords and Commons to the government of England. Its civil power may, like Babylon, Medo-Persia, and Grecia, be over all the earth, or it may be confined to the "states of the church." It was declared in the prophecy that for forty-two months its power should be "over all kindreds, and tongues, and nations." During this time, then, it has universal dominion in the same sense that Babylon, Medo Persia, Greece and Pagan Rome had. Accordingly, during this time, the kingdoms of the Roman territory all sway their power under the control of the general head. These forty-two months ended as early as 1809, when Napoleon issued from Vienna his final decree, declaring the temporal sovereignty of the Pope to be wholly at an end, incorporating Rome with the French empire, and declaring it to be his second city." Lockhart's Napoleon, page 90. In the execution of this decree the Pope was taken prisoner and carried into captivity, from which he did not return till 1814. During this period, the Papal kingdom, as such, did not exist. This event is symbolized in the prophecy by the wound by the sword. At this juncture the fragments of the Roman kingdom—to which kingdom the dominion of the earth had been, by the prophecy of Daniel, assigned till the end—came together at Vienna, formed a new compact, restored again to existence the Papal kingdom, without however yielding their power to it, as during the 1260 years. On the contrary, they hold the controlling power in their own hands, subject to the leading influence of the Two Horns, and exercise it before, or in the sight of the Papal kingdom, or the Beast, made to live again. This last compact is symbolized by the Two-Horned Beast.

If this view be correct, then three distinct states of the fourth kingdom of Daniel's prophecy are symbolized by the three symbols—"the Dragon"—"the Beast," and the Two-Horned Beast," or the "False Prophet." The two last, the Beast



and the Two-Horned Beast, are to be in active existence—the Two-Horned Beast having the war-making power at the coming of the Lord, as appears from Rev. xix. 20. Then the Alliance that has kept the peace of Europe since 1814, is the last form of settled political policy that can exist in Europe till the Lord comes. Here, then, we have a way-mark. France has made a breach in that Alliance which, apparently, it is impossible ever to heal. But there is but one alternative—either Europe must settle back under the control of the “crowned friends” of the Alliance, or it must continue in a state of commotion and strife till Christ appears, gathers his subjects in the air, and coming down upon the mount of Olives, asserts his claim to the dominion of earth, which, presenting a point of general alarm, may lead to a concert of action against their common foe. I say this is the only alternative, because this Alliance is the last predicted form of Roman power, and is not to be wholly subverted till the battle (Rev. xix. 18–21) is fought, when the Beast and False Prophet are both taken. Republicanism cannot prevail, for this would be altogether a different system. If Europe again becomes settled, it will be under the control of the Alliance. This there is no reason to expect. Hence we are driven to the conclusion that we must expect a state of commotion and strife, with, at best, brief respite of calm till the Lord comes. This would be a doubly unwelcome conclusion were it not for the assurance of the Word that it is but a little while. Whether Europe is to be drenched in blood before the Lord comes, I cannot tell. We need not expect that the last form of power which holds dominion of earth, will be altogether unlike its predecessors and relinquish its supremacy without a violent struggle—by no means; but whether the struggle will seriously commence before the great deciding battle, is not as easy to decide. Our safety in the case is, in being constantly prepared for the worst that can occur here, and momentarily ready to hail with joy our coming King. May God help us to live!

Your brother in hope of the kingdom,  
E. MILLER, JR.

Homer, Mich., April 25, 1848.

## The Advent Harbinger.

“The wise shall understand.”

ROCHESTER, SATURDAY, MAY 13, 1848.

### To Book Agents.

Those who are indebted for books had at this office, are requested to make payment as soon as they can. Our new arrangement in the book agency makes it necessary that old accounts be settled up soon: and besides, Bro. Himes wants his dues.

We hope our brethren will not be backward in calling for Bro. E. R. Pinney's Exposition of the 24th of Matthew. He has been to considerable expense in publishing them, and they should be sold to meet this expense; and besides they are worthy to be put into the hands of friends and opponents of the cause. Send on your orders, with the cash, to E. R. Pinney, Seneca Falls, N. Y., for this work, and let it be circulated at once. You can afford to obtain a few dozen to give to your friends and neighbors: it may do them good in these last days of the

shaking of the nations, and casting down of the thrones of earthly kingdoms. It is your duty to try and benefit them as far as possible.

### To Correspondents.

W. S.—*Devil*, is an ambiguous term, as are very many other Bible names. It will not therefore do to give to it the same meaning in every place where it occurs in the Scriptures. Paul says that Christ will “destroy him that hath the power of death, that is, the Devil.” This and many similar passages clearly teach the personality of the Devil, who is reserved in chains of darkness unto the judgment of the great day. Be careful how you speculate with, or reject any portion of the plain word of truth.

J. C.—Here are the “declarations from the Bible” that the Old and New Testament Scriptures are two witnesses, and of course the Lord's Two Witnesses:

“But now the righteousness of God without the law is manifested, being witnessed by the Law and the Prophets.” (Rom. iii. 29.) This embraces the Old Testament.

“And this Gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.” (Matt. xxiv. 14.)—This embraces the New Testament.

Both, make two, and they are the only two witnesses which ever have sustained the character given to the witnesses in the 11th of Rev. And as they have fully answered the account there given, they must be the Two Witnesses there named.—We hope this will be satisfactory to you.

S. I. R.—It is so long since the last article on the “Search for Sin” was published, and the style being novel and rather objectionable to some, perhaps it will be well not to publish the remaining articles. We are not very tenacious however in the matter, but are inclined to this opinion. Does it coincide with your mind?

We leave the inquiries and criticisms in Bro. S. L. Robinson's letter for Bro. E. R. Pinney to answer. Bro. R.'s concluding remarks we omit, because when we write on the subject on which they treat, we should confine ourselves to plain words of the Bible, and not to uncertain inferences. Indeed, this should be the case in all theological questions, especially those on which different opinions are entertained. Unless we do this, and not follow our own nor others' opinions and inferences, we may wander without limitation or restraint in the wide and wild field of speculation, without ever coming to the knowledge of the truth. We have long since seen the evil of metaphysical controversies—there is no end to them, and but little light: we have therefore closed our columns against them, but thrown them wide open for a suitable investigation, according to the word of truth, of all Bible questions.

D. B. W.'s articles on the 144,000 virgins, partakes too much of doubtful inferences to be received as a matter of faith, or to settle satisfactorily the important question under discussion. So it appears to us, and we think that Bro. W. with his discerning eye, on looking at the matter again, will view it in nearly or the same light.

J. T.—We cannot attend the anniversaries. We have no faith in them—they are of human appointment, human policy governs them, and hence instead of a blessing attending them, evil will be their fruit. As to “how we intend to act” relative to the contemplated organization, of which you speak, we will say that we intend to oppose by the power of truth, every erroneous doctrine and practice, as duty may require, whether among our friends and brethren or opponents. All know that we are decidedly opposed to every church organization excepting the one in the New Testament.

### Signs of the Times.

We have been prevented, by certain causes, from noticing, in this number, at length, those prophecies which we are very confident are now being fulfilled in the unparalleled revolutions of Europe. We hope to be able to enter fully into the investigation of the important subject next week: for if we rightly understand the matter, there is no subject which, at this time, should claim our attention more than this. Our Bibles, in reference to it, should be carefully reviewed, and former opinions should not influence our investigations. We should speak and write our honest convictions, when our minds are made up relative to what these things mean. We wonder that so few of our brethren, professed students of the prophetic word, have yet spoken on events which that Word so clearly and abundantly points out. Why is it so? Is there a lack of faith among our teachers? Or have they fallen asleep at their post? Is their attention so diverted from the truth and the simple work of their calling that they can see the fulfilment of no prophecy in the stupendous events of these times? Or, like Jonah, do they fear a disappointment, and therefore refuse to speak? Will they let us know why they keep silent so long? The cause of the soon coming One demands that they should no longer hold their peace.

We see by the late news from the Old World that the work of revolution, anarchy, war and vast preparation for war, is still onward in its sure and rapid march; and we fully believe that it will continue to increase in extent, disorder, and cruel and murderous malignity, defying all human effort to stop its course of violence and blood, until the coming of the Son of Man to destroy them that destroy the earth.

The Time of Trouble, in which Michael will stand up to deliver his people, doubtless has commenced! The Thrones are being cast down—just before the coming of the Ancient of days! God has commenced shaking the Nations—just before their final overthrow! Their time of Distress, with perplexity, has overtaken them. The last restraint upon the Four Winds of bloody strife is being withdrawn, and the Sealing Time of God's servants is rapidly drawing to a close! The Seventh Trumpet and Third and last Woe have commenced, and the Nations are angry, and the time of their destruction is at the door. The Three Unclean Spirits like frogs, the spirits of devils, have gone out, and the work of their fiendish mission has actually commenced, in the vast preparations of the nations for the great and final conflict, the Battle of the Great Day of God Almighty. The Seventh Angel has commenced pouring out his vial into the air, and the Great Earthquake, such as was not since men were upon earth, so mighty an earthquake, and so great, has commenced its work. Its first mighty shock, the Revolution in France, shook despotic thrones to their rotten base as they were never shaken before; and the effect has been that, in the short space of about two months, if we mistake not, over twenty different Governments have fallen, or undergone important changes!

Who can be silent or unbelieving in view of these things? We cannot. We will, according to the light and ability given, cry aloud, and lift up our voice like a trumpet; and we do and will rejoice, knowing that our redemption draweth nigh.

### French Republic.

The more we learn of the real character of the recent Revolution in France, the more strongly are we convinced, that despotism, of the worst kind, is at the bottom of the whole affair, and will soon be seen manifesting itself, in all its hellish work, throughout that fallen kingdom. We are led to



speak thus, at this time, by the following remarks of a French correspondent of the Baltimore Sun. He says:

"The aspect of things has changed very much for the worse since my last letter, though everything is yet quiet. Paris, to appearance, ruled by the provisional government, is really in the hands of the clubs, composed for the most part, of a desperate set of persons, who advocate doctrines that would be no discredit to the reign of terror.—These clubs were established for purposes of reform, and have been animated by a proper spirit—but since the revolution, their doors have been thrown open to every one, and gradually the idle and vicious have come in, until now they have the ascendancy; creatures who have everything to gain by a bloody revolution, they have made the clubs a terror to all sober thinking persons in Paris. The meetings of one of the principle of these clubs are held at the Valentino ball-room, and such scenes as are there enacted, can hardly be described. The unearthly noises that are made prevent much debate, but during the intervals of calm, there are sentiments uttered which would delight Marat if he could hear them. One fellow in a blouse demanded guillotines and thirty thousand heads, and said he should be content with nothing less. The audience shouted *a bas—a la porte*, &c. The orator said a republic had secured to all the liberty of speech; he did not make the demand with the expectation of having it granted, but he had a right to make it. The explanation was not satisfactory and the orator was kicked out of the door. These clubs, by acting in concert, succeed in controlling the government, which dares to refuse them nothing, and it might almost be said that the government is merely their medium of communication with the people.

"The coming scarcity of bread and the suspension of specie payments by the Bank of France, and the consequent great scarcity of money, are also very bad features in the aspect of affairs. The amount of breadstuffs brought to Paris since the revolution, is only as one to three compared with the previous receipts. The people in the surrounding provinces do not send it to Paris because it may be pillaged on the road; because they are unwilling to trust the bakers and flour dealers who are all failing, and because they are unwilling to give their breadstuffs for Bank notes, since the Bank has suspended, which is considered the next preceding step to an outright failure. Let famine once be felt, and a system of throat cutting on the most extensive scale will be commenced at once.

"Another and perhaps the most important element of discord is the disaffection of the National Guard, a most important and respectable body, composed of eighty thousand persons, principally tradesmen and shop-keepers, who have all an interest in restoring peace and order. This body has been formed since 1830; has been constantly in service, and its members have become united together upon terms of the most agreeable social intercourse. They had their clubs, their company dinners, and reunions, and were in every respect like our uniform companies. The safety of Paris and of France was in their hands, and no one felt the least personal apprehension while they could depend upon the National Guard; but a decree has lately been issued for political purposes, and with a view to the election, that the National Guard will henceforth be amalgamated with the Guard Mobile. That is to say, a guard of two hundred thousand persons composed for the most part of the dirtiest and filthiest gamins and sans culottes in Paris, generally between the ages of sixteen and twenty-one, who have nothing to do but to register the name and receive a musket. Thrusting such creatures into their ranks gave great

offence to the National Guard, who marched without arms to the Hotel de Ville to protest against the measure; but their rivals anticipated them. The Guard Mobile already filled the square in front of the Hotel de Ville. When the National Guards arrived, they had placed themselves there prepared for a fight, and announced to the National Guard that that they must fight their way into the Hotel if they reached it at all.

"The National Guard went off without accomplishing the object they went for. They were in bad humor for they had been defeated. Since that time they are seldom to be seen, and never in large bodies. Now, the only protection the country has to rely upon, is from its newly organized and undisciplined mob.

"The assembly meets on the 20th of April to frame a constitution and elect a government; they are to carry on their debates under the protection of the bayonets of these two hundred thousand gentlemen, who are to be reviewed on the Champ de Mars on that day. The meeting is to be organized by Dupont. Victor Cousin, the philosopher will lead off by declaring for the constitution of the United States, supported by Arago, Garnier Pages, &c. Lamartine will oppose it, and intends to advocate an assembly, without an upper house or senate, which he thinks to be too conservative for a republican form of government. It will be a stirring time, the 20th of April, when it does arrive."

#### A Nation of Hypocrites.

Recently seventy-seven slaves, men, women and children, made their escape from the city of Washington, the cradle of American liberty (!); in the sloop Pearl; but in a short time were pursued, captured, and returned to increased bondage, by an armed steamer, manned by citizens of Washington. All is done under the immediate eye of Congress of the United States. And what is done in such a case? Nothing. No public demonstration of disapprobation against the captors, nor of sympathy for the captives, is given!

But a revolution breaks out in France, and she is declared a Republic; she abolishes slavery in her dominions, and Americans, from Maine to the Rocky Mountains, at once are clamorous in their praise. Sympathy meetings are called in nearly every city and town of any note in the land, to laud the acts of France, the "model republic," and to cheer her on in her good work! What inconsistency! what downright hypocrisy! what a nation of hypocrites and whited sepulchres! They indeed make a fair outside show, but within, at home, are full of deception, corruption, and sore and disgraceful oppression! Bitter indeed will be her cup, which she must drink at the hand of an offended God.

#### Blindness of the Church.

In his recent lectures in this city, Dr. Baird called upon the benevolent to contribute liberally for the spread of the gospel, now, at this time of general peace; for this was the most favorable time for carrying out the gracious designs of the Gospel in the conversion of the world. He thought that if a general war should break out in Europe or the world, it would be very disastrous to the cause of missions and of the gospel; it would greatly retard the work of converting the world. This we believe has been the uniform opinion of the advocates of the temporal millennium theory.

But how is it now, since the winds of war have begun to be loosed, and revolution, anarchy and blood threaten to become the general order of the day? Why, by some strange process of reasoning, they now see that war, instead of being an enemy to the

cause of universal peace and holiness, is its friend, and harbinger of its triumph near. These outbreaks—these revolutions—this casting down of thrones—this indication of a general war—this unparalleled rise to popularity of the Pope, that master-piece of the Devil, and the triumph of his reformatory principles all through Europe—are all, to the Church, favorable omens of the immediate dawn of their fancied Millennium! This we believe is the view the church now generally take of this matter. Oh, what blindness! Truly if any people have ever put bitter for sweet, and sweet for bitter, or good for evil, and evil for good, the church and ministry of this age are guilty of doing it. Alas, we fear their deception will prove fatal to their eternal interest.—They seem to be given over to strong delusions, to share the sad fate of those who believe a lie, and have pleasure in unrighteousness! May their eyes be opened to see their deception, and to escape the fearful danger to which their blindness and unbelief hourly expose them.

#### "Two-Horned Beast."

Bro. Miller's objections to our views on this subject, which we give in this number, to us are of no real weight. We think when he fully understands us he will see that we do not hold that two or three powers held universal power at the same time.—Though we have not reviewed our articles since receiving Bro. M's criticism, yet we think we were clear and explicit on this point. We think we clearly taught that the Seven-Headed Beast, in Rev. xiii, symbolizes the fourth universal kingdom, embracing all the powers, civil and ecclesiastical, of that kingdom; and that as such it has held dominion over the whole earth. The papacy is one of the component parts of that kingdom, and although it may not now exercise all the power of the Beast, or be the controlling power or influence of the Roman world, every body well knows that it once did this very thing. It would be highly absurd to talk of two or three distinct powers holding universal dominion at the same time. This we never believed nor taught, and we think the legitimate conclusion of our article to which Bro. M. refers, leads to no such absurdity.

To Bro. Miller's theory we offer two insurmountable objections:

1. The Papal kingdom, abstractly, is not symbolized by the *Seven-Headed* and *Ten-Horned* Beast, as Bro. M. holds. Hence the corner stone of his whole theory is wanting.

2. The Papacy was never one of the *heads*, but the *mouth* of the beast. Consequently, it was never wounded, or slain by the sword and did live again. It never was slain in any sense; its *dominion* according to prophecy was only to be taken away—therefore Bro. M. must, we think, be in a mistake.

We see no authority for saying that Rev. xix. 20 teaches that "the Two-Horned Beast has the war-making power at the coming of the Lord," as Bro. M. says. We will give the verse, with its connection, that the mistake of our brother may be more readily seen:

"And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and them that sit on them, and the flesh of all men, both free and bond, both small and great. And I saw the Beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.—And the Beast was taken, and with him the False Prophet, that wrought miracles before him, with



which he deceived them that had received the mark of the Beast, and them that worshipped his Image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth, and all the fowls were filled with their flesh."

It is "*The Beast*," not the Two-Horned Beast, or False Prophet, that exercises the war power at the coming of the Lord.

What Bro. Miller says of the state of Europe, and the near coming of the Lord, is worthy of the attention of all. May we all be ready to meet the events that are coming upon the earth, and to stand when the Son of Man appeareth.

### State of the Dead.

"Verily I say unto thee, To-day shalt thou be with me in paradise." Luke xxiii. 43.

Relative to this text a correspondent "requests Bro. Marsh or some other one to harmonize it with the doctrine that the dead know not any thing."

It should be remembered that "The dead know not any thing," is a Bible phrase, as well as the text at the head of these remarks. Inspiration equally belongs to both, and, that there is the most perfect harmony existing between them, will not admit of a doubt. And in order to arrive at a correct understanding of that harmony, we will enquire for the true import of *paradise*: for, inasmuch as this is the place where Christ promised to be with the penitent thief, it is highly necessary to have a correct understanding of its meaning. "Paradise, according to the original meaning of the term, whether it be of Hebrew, Chaldean, or Persian derivation, signifies a place enclosed for pleasure and delight.—The LXX. or Greek translators of the Old Testament, make use of the word *Paradise*, when they speak of the Garden of Eden, which Jehovah planted at the creation, and in which he placed our first parents." (*Encyc. Rel. Knowl.*) This is according to the only meaning attached to the word in the New Testament, where it occurs only three times.

Rev. ii. 7. "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Where was the tree of life? In the garden of Eden; for there was "the tree of life also in the midst of the garden." Gen. ii. 9. Where will the tree of life be, when it is restored to the children of God? In the paradise or city of God. See Rev. ii. 7, which we have just quoted, and Rev. xii. 2, which reads, "In the midst of the street of it (the New Jerusalem), and on either side of the river, was there the tree of life."—v. 14. "—that they may have right to the tree of life, and may enter in through the gates into the city." This testimony when rightly understood, will prove to the enquirer after truth, that the *paradise of God* will be the New Jerusalem, when it shall be established on the New Earth.

2 Cor. xii. 4, speaks of paradise, and in verse 2nd of the *third* heavens, as meaning the same thing.—Well, what are the *third* heavens? The first were those which existed before the flood, the second those which now exist, and will soon pass away with a great noise; and the *third* will be the *new* heavens which will be created after the second or old ones shall have passed away. The "man in Christ" whom Paul knew "fourteen years ago," doubtless was caught away, in vision, to the new heavens and new earth, and heard unutterable words and saw the effulgent glory of that better world, as did John, the beloved disciple, and many of the patriarchs and prophets of God. Hence, *paradise* in this case means the same as it does in Rev. ii. 7.

Luke xxiii. 43, gives us no clue by which we may arrive at the true meaning of the term; it simply

says, "To-day shalt thou be with me in paradise." And as neither text nor context sheds the dimmest ray of light on the meaning of *paradise*, the only way in which we can obtain a correct knowledge of its meaning is to consult other portions of Scripture. This we have already done in this article, and the result has been, that "*the paradise of God*" will be upon the new earth, the New Jerusalem, and is promised to those who overcome. Rev. ii. 7. Hence the words of the Savior to the penitent thief must be understood in the light of a *future* promise, which would be fulfilled in the New Jerusalem, the *paradise of God*, when the Kingdom of God shall come. This is according to the request of the expiring thief, "Lord, remember me (when?) when thou comest into thy kingdom," into paradise, the New Jerusalem, the capital of the kingdom. The request was answered with the assurance that it should be granted. Punctuate the reply thus, and all is plain, and in harmony with other undisputed portions of the Bible: "And Jesus said unto him, Verily I say unto thee to-day, Shalt thou be with me in paradise." When? According to the request, "When thou comest into thy kingdom," which will not be until his second appearing. 2 Tim. iv. 1.

This view of the subject harmonizes this text with the doctrine that "the dead know not anything;" for the penitent thief could sleep in death until the resurrection morn, and the coming of the kingdom, when he could enter with Christ, according to promise, into paradise.

The interesting articles, "Popular and Bible Religion contrasted," published in previous numbers of the Harbinger, through mistake bear the wrong signature. They were written by sister M. D. Welcome, wife of Bro. I. C. Welcome, whose name is appended to them. We hope sister Welcome will continue her contributions to our pages: they are of the right kind for this age of degeneracy of the church.

### Correspondence.

"These epistles, beloved, I write unto you; in which I stir up your pure minds by way of remembrance."—PETER.

"Exhort one another: and so much the more as ye see the day approaching."—PAUL.

FROM BRO. S. L. ROBINSON.

DEAR BRO. MARSH:—When I left my dear brothers at Watertown, Jefferson Co., N. Y., May 24th, 1847, and returned to my family in this place, I brought along a goodly number of Advent papers, which I distributed along on the canal and otherwise. Some would read carefully while others would ridicule. O the darkness, the gross darkness that I clearly saw hanging over the minds of my fellow-travellers to the bar of God! O how my heart has ached and my bowels yearned over them, when I have beheld many, very many whom I have conversed with (even those professing godliness), who were miserable, poor, wretched, blind and naked—yea, willingly, and some no doubt willfully blinded, who would laugh and ridicule at and cavil with the doctrine of the Second Advent of Christ, and those awfully grand and sublime scenes which are connected with the final destiny of man, which I solemnly believe are now about to be realized by us all. Almost every breeze and breath of air that stirs, bears on its wings some new testimony that the end of all things is at hand.

From the time I left Watertown at the above mentioned date until I received the last No. of Vol. xv. of the Harbinger, I had not seen a single Advent paper. My old papers I read and re-read until some are quite worn. I felt the want of new truths as well as old. I began to feel dark in my mind and grieve for the want of some Advent paper. I felt a hungering and thirsting for more knowledge on the various points discussed in Advent papers, but how to obtain them I knew not, because my pecuniary circumstances would scarcely enable me to pay the

weekly postage. I submitted my cause to God. Sometimes I thought I would write to Bro. Marsh, but I was aware that some would beg that were able and ought to pay for the paper: I knew too that you supplied very many of God's real poor gratuitously, and I felt unworthy—and so the matter rested until the above date, when I learned that there was an Advent paper in the Post Office for me—on the receipt of which I believed it was sent by good Bro. Marsh. My poor disconsolate heart leaped for joy. I thanked God and took courage! since which time I have been edified and comforted, and I trust built up in the blessed hope of the gospel and established more and more in the various points of doctrine that are closely connected with the Second Advent of our Lord and Savior Jesus Christ.

With few exceptions I can subscribe to all the leading doctrines held by the great body of Adventists; still there are two or three points which I cannot see through as clearly as some others profess to. I look to you, Bro. M., as a leader and guide to a better understanding of those passages. With the above number of exceptions, you have spoken my mind better than I could on every point. I have received the impression from your remarks on the state of the dead that you believe in the final destruction of all the wicked. Now, Bro. Marsh, if Bro. E. R. Pinney, in the Harbinger, No. 14, "The Purpose of God," has all the truth about the term *immortality*, when he says, "For immortality means no more nor less than not subject to death," then why may not wicked men, in the resurrection state, and fallen angels too, be put in possession of immortality as well as the saints and even God himself, and yet be miserable? In Rom. ii. 7, it says, "To them who by patient continuance in well-doing, seek for glory and honor and immortality, eternal life." Now, brother, if immortality and eternal life mean one and the same thing, why is the term *eternal* life used in this passage? Again, says the apostle to Timothy, "Now unto the King eternal, immortal, invisible," &c. 1 Tim. i. 17. From the nature of the language is it not evident that the terms *immortal* or *immortality* mean something more than simply to be in possession of an undying nature? In both of the above passages the terms *eternal* and *immortal* are used in connection, yet both seem to imply a different thing. Surely it appears to me that while immortality means a sinless, pure and changeless nature or quality which belongs to God alone—see 1 Tim. vi. 16, (i. e. it is not possible for men or angels to be as infinitely pure and holy and changeless as God is, though they may be like him; holy and of a changeless nature—undying of course) that *eternal* life simply means a perpetuity of animated existence in the above holy state, to those who were dead or in possession of a dying nature, doomed to death. According to Bro. Pinney's definition of the term *immortality*, I cannot see why the wicked may not have immortality and exist forever and ever in a state of conscious misery, though they may be as unholy as Lucifer himself.

Though I firmly believe in the unconsciousness of the dead until the resurrection, yet when I read such passages in the Bible as are found in Mark ix. 43, 44; Rev. xiv. 11; Isa. lxvi. 24, &c., which say the worm dieth not and the fire is not quenched, and they have no rest day nor night, and their worm shall not die neither shall their fire be quenched, &c. &c., I must believe that there is a certain something that will always exist, a spirit, a conscious being, a spiritual body that will experience the unmingled displeasure of God so long as God exists, after the resurrection of the wicked.

But, say you, the Second Death cuts them off entirely. How can this be, my brother? If the first death does not annihilate their being, how will the second, since the above quoted passages are applied to them at the time and even after they have experienced the second death? If fallen angels possess an undying nature (viz. immortality) and are reserved alive as it appears by reading Jude i. 6; 2 Pet. ii. 4, (which will be many thousands of years up to the judgment) to be punished with wicked men, why may we not conclude that wicked men will always exist though they are cast into hell fire and brimstone? Do not the terms *immortality* and *eternal* life imply qualities which the sinner may be deprived of, and yet live and exist in conscious misery so long as God may exist? If I am wrong will Bro.

\* Macknight's translation makes no distinction in these terms.—EDITOR.



M. or some other brother right me? The truth is all I want. S. L. ROBINSON.

*Strykersville, Ill., April 16, 1848.*

FROM BRO. J. F. HUBER.

BRO. MARSH:—I desire and pray that I may be prepared for the coming of my blessed Lord and Savior, and that you may have grace and wisdom to feed his household with meat in due season till he shall appear. How awfully near we are to the solemn crisis! how big with interest every passing event! Truly the winds are about to be loosened, yea, have already commenced loosening, and yet how insensible do the mass of the people and of the churches appear as to the significance of these events in the light of Scripture. Even the virgins are slumbering! O that they were aroused from their slumber in time to be ready for the welcome of the Bridegroom!

The cause in this place is languishing indeed—Lord help, the godly man faileth!

Brethren, one and all, let us be up and doing with all our might whatever our hands findeth to do, watching and praying continually, that we may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

Yours in bonds of Christian love and patient waiting for the kingdom,  
JACOB F. HUBER.  
*Middletown, Ct., April 19, 1848.*

FROM BRO. J. REYNOLDS.

BRO. MARSH:—We are glad to hear from the brethren in the West through the Harbinger, and we wish to learn all we can from them concerning our hope and their views of certain portions of the Bible, if we cannot see in every thing as they do. The Bible is our only guide—I mean the plain English Bible, translated by men every way qualified and strictly honest, and willing that it should be rightly rendered or speak its true meaning, and we have the testimony of Dr. A. Clark that nothing essential is wanting in our English Bible. But one thing we all may know, that human learning simply, or a knowledge of the original tongues does not make those who understand them agreed in all points of doctrine, while all the great and important truths are plain to the humble Christian. We adore that Providence that has given to us so invaluable a treasure, and that we can know that so much of it as concerns our duty to God and our fellow-man, and also our final reward, is not obscure or difficult to be learned. We believe the same being who at first caused his servant to speak and write his word, has given it to us pure and uncorrupt and by it we hope to live until Christ who is our life shall appear.

Yours in the blessed hope,

JOHN REYNOLDS.

*Marblehead, Mass., April 26, 1848.*

## Obituary.

"Them which sleep in Jesus will God bring with him."

DIED, in Syracuse, N. Y., on the 30th day of April, 1848. Sister ELIZABETH ADAMS, wife of Bro. Samuel J. Adams, in the 25th year of her age.

Sister Adams embraced the Savior and faith in his speedy coming in the year '44. Though disappointed in not seeing him as soon as she expected, she remained firm and steadfast unto the end, knowing that in a little while (at the longest), he that shall come will come and will not tarry. She bore her sickness (which lasted seven weeks) with great patience; and though she had three small children and was possessed with more than ordinary paternal affection, yet was she perfectly resigned to leave them in the hands of God and her companion. To the latter she said, "Take good care of my children." During her sickness she sung the following verse:

"How long shall death the tyrant reign,  
And triumph o'er the just,  
While the rich blood of martyrs slain,  
Lies mingled with the dust?"

While her companion and friends stood at her bed-side weeping, she said, "Why, don't weep for me—I shall be well enough off—when Jesus comes he'll save me." The evening before she expired she shouted glory to God three times. She then sunk,

and her friends thought she was dying, but she soon revived again, when she said, "I shall not die to-night." She lived till morning, when she fell asleep in Jesus without a struggle or a groan.

Thus has death come into the family circle of our dear brother the second time, he having buried a young daughter about seven months since, as was noticed in the Harbinger. Bro. Adams, remember the promise of God, "My grace is sufficient for you." How glorious! how ravishing the prospect that the mighty Conqueror is about to come and "destroy death and him that hath the power of death!" Who would not respond, "Amen, even so, come Lord Jesus!"

The funeral services were performed in the Methodist house, on which occasion I endeavored to present the hope of the church, living or dead.

Yours believing that Jesus died and rose again,  
JAMES WENDELL.

## European News.

**Late and Interesting from Europe—Arrival of the Steamship Britannia.**

*Attempt to overthrow the Provisional Government—Reform movement in England—Threatening indications of Rebellion in Ireland—War in Denmark—Warlike preparations in Russia, &c. &c.*

By the Steamship Britannia, late and highly interesting news from Europe has been received.

FRANCE is yet in an unsettled state. Affairs are in great confusion. A plot had been formed to upset the Provisional Government and assassinate Lamartine, headed by Ledru Rollin.

An immense meeting of the workmen came off at the Champ de Mars. 150,000 marched to the Hotel de Ville, crying, "*Abas Lamartine!*" "*Abas Government Provisionale!*"—Down with the Provisional Government! Down with Lamartine!

The National Guards and troops turned out in great numbers and overawed the insurgents. No outbreak occurred.

But it is said to be "idle to count upon the permanency of tranquility for a single day."

### ENGLAND.

An attempt is about to be made to get up a fresh agitation for the purpose of obtaining an extension of the suffrage, an equitable arrangement of taxation, a reduction of expenditure, and a general advance of reform principles throughout Great Britain and Ireland. A meeting has been held in the metropolis, at which we understand about forty members of Parliament assisted.

Mr. Hume has been appointed chairman, and Mr. Cobden vice-chairman of the new association. The names of the Radical party who assembled at the meeting have been published; and we see amongst them those of Sir W. Molesworth, R. Osborne, W. J. Fox, Dr. Bowring, J. Bright, W. Scholefield, S. Macgregor, Col. Thompson, T. Wakely, and all those names which are usually to be found in the division lists of the Liberals, and which may be classed as the extreme Radical party.

### THE SCOTCH CHARTISTS.

Intelligence has reached us of the regular organization of the Chartist force in Scotland. A public meeting has been held at Aberdeen, for the purpose of electing a delegate to the "National Convention," and measures were adopted for the enrollment of volunteers. After the public meeting about 1000 persons adjourned to the Union Hall. Five hundred members were enrolled as a "National Guard;" and after some correspondence with Birmingham, respecting the supply of arms, had been read, it was resolved, that a gun and a bayonet should be ordered for each member forthwith.

From the Liverpool European Times.

### IRISH AFFAIRS.

The deplorable state of Ireland, apparently on the verge of a civil war, continues to occupy the deepest attention of all classes. The majority of the people of Ireland, now to a great extent armed, seem resolved upon some desperate act, which will secure for them the accomplishment of their darling hopes, or plunge them still deeper into the abyss of misery.

But a short time can elapse before a crisis takes place. The rent has fallen to £25, and it is evident that a numerical majority of the Irish people are in favor of outrageous measures. The people in every part of the country continue to supply themselves with arms; some arrests have indeed taken place in Dublin, Cork, and Limerick, to check the progress of the armament, but these steps are of course wholly inadequate to ward off the danger.

The train of discontent seems now to be laid so extensively, that we doubt whether the whole weight of the Government, with even the support of the O'Connells' will be able to prevent some great explosion. To run on the Savings' Bank in Cork and in the south of Ireland, goes on with accelerated speed. The depositors desiring their funds are paid in Bank of Ireland notes, which are speedily converted into gold. Mr. Mitchell's language in the *United Irishman* increases in violence daily. The *Nation* also vies with the younger journal in disseminating treasonable doctrines. A late number contains a letter from a parish priest, setting forth the doctrine of Catholic resistance. It inculcates the duty of arming quietly, and goes on to say to the people, "Make your peace with God; put your houses in order, and prepare to die." It then teaches them to bide their time; and then, when it comes, every man must vow "before God and his country, to lessen, if he can, by one man at least, the enemies of his native land, and then to die."

### ARMING.

The drilling act has been put into operation in Dublin. Accordingly a number of young men, 13 in number, were arrested on Sunday evening last, April 16, while performing military evolutions in a large room of that city. They were lodged in the station house, and brought up for examination at the head police office on the following day, when they were committed for trial at the next commission. The offenders, if convicted, are liable to transportation.

Notwithstanding the vigorous determination of the government to put a stop to the movements of the disaffected throughout Ireland, the preparations for rebellion still proceed. A communication from Youghal states, that the spirit of insurrection is rapidly spreading in the southeast, from Youghal to Mallow, Cappoquin to Clonmel, and that nothing is spoken of but rifles, and rifle clubs, pikes, barricades, etc. The writer mentions the meeting of a rifle-club at Clay Castle, at which over 2,000 persons were assembled. The state of things is becoming a matter of general notoriety. The most formidable rebellion that ever shook Ireland from sea to sea, is unfortunately, at this moment, threatening the community.

A Limerick paper, in alluding to the state of the country, says: "We have it from authority which we have the best reason to trust, that in a quarter not quite a thousand miles from Limerick, 9,000 men are nightly engaged in practicing the pike exercise. The Limerick Rifle Club had sharp practicing yesterday evening. The target was a rude sketch, in chalk, of the 'human face divine,' over which was inscribed, in large letters, the word 'Clarendon.' One gentleman gave a most convincing proof of his proficiency, by planting a ball on the tip of the nose of this flattering likeness of Vice Royalty, a feat which elicited much laughter."

As an evidence of the "shifts" which are made to procure fire-arms and other deadly weapons of warfare, the following extract from a letter written at Limerick will testify:—"Leaving a deal yard, some days back, in Limerick, a woman might be seen seated in a car and leaning in evident or apparent affection over a coffin. Her emotions were indicative of the profoundest affliction. She certainly wept, and her body and head swung from one side to the other, in palpable sorrow. The car moved away, bearing off the coffin and the solitary mourner. When it had travelled, we shall not declare what number of miles, the journey was finished, the coffin removed, the cover uplifted, and—no, not the body—but a plentiful store of well-prepared arms taken out of the interior."

At Cork, pikes are publicly inquired after by those who cannot afford a gun.

At Roscrea the police found in a cabin inhabited by two men named Kelfeigle and Kennedy, several pitchforks, and prongs of which are tipped with steel for nine or ten inches, and the handles measure six feet. The men were arrested, and upon being asked



ed who ordered them to make such weapons, they said they were manufactured according to the plan laid down by the United Irishmen.

### DISTRESS IN IRELAND—EATING OF HUMAN FLESH.

The following is an extract of the speech delivered by Mr. Reynolds in the British House of Commons, April 11, during the discussion on the bill to punish seditious speaking with transportation for seven years or for life:

All the towns of large population in Ireland were quiet and obedient to the law; and yet Honorable Members, who knew no more of that country than of New Zealand, said they would vote for this bill because Ireland was disturbed. He denied the allegation, as a libel upon his country. Let Honorable Members consider the distress that existed. Let him remind them that, in Ireland, 1,000,000 of human beings had sunk into their graves from starvation within eighteen months. Let them remember the horrible case that within a fortnight had been brought before the Galway Assizes, in which a man had been convicted of sheep-stealing, and Mr. Dobbin, a stipendiary magistrate, had applied in favor of the prisoner, on account of the extreme circumstances in his case. One of his children had died of starvation, and the wife of the man had fed upon the flesh of that child before he violated the law to procure food. Mr. Dobbin had caused the body to be disinterred, and the limbs were found picked to the bone. In that case the judge shed tears, and the jury shed tears, and the man was discharged. That case was an illustration of the widely-spread and terrible distress under which his countrymen were suffering.

A correspondent of the New York Correspondent, writes from Ireland under date of March 9th, giving a heart-rending account of the prevalence there of famine, misery and death. We quote a single sentence:

"The Famine is still raging in many parts of the country, day by day increasing in violence; no means are taken to stay it, for out-door relief is a complete delusion. Horse-flesh is considered a luxury. Many support life for days on turnips, until nature is completely exhausted, then die, and are buried without coffins. In last week's papers we are told of a man being buried in a basket. Every paper, in fact, teems with distressing accounts. It is dreadful to read them. I know of some who would not look at the papers, lest they might light on some of these heart-rending details."

### THE WAR IN DENMARK.

The Schleswig and Holstein duchies are now in open war. We were enabled in our last number to record the first actual battle which has taken place, in which the Danes were victorious. No fewer than 1400 fell on both sides, including members of the noblest families in the country. The corps of students were completely cut up or taken prisoners by the Danes. The whole of the Prussian troops have now advanced into the Spanish territory.

In Prussia there seems a growing feeling that the Polish-Prussian provinces would be relinquished; but the uncertainty which yet prevails respecting the movements of Russia, leaves all those questions which virtually affect the political existence of Eastern Europe in a state of abeyance. Prussia seems proceeding vigorously to arm her vast population.

Danish vessels have appeared off Stottin and Swinemund, evidently with hostile intentions, but intelligence of any actual act of hostility on the seas has not yet reached us, although we are in hourly expectation of some intelligence of the kind.

### NAPLES.

The Neapolitans are rapidly marching northwards to join the standard of Charles Albert, and already considerable bodies of troops have arrived at headquarters. The King of Naples has published a proclamation declaring its adhesion to the unity of Italy, and invites his subjects in the Two Sicilies to union and concord. Tuscany furnishes a contingent of 5000 men, who are placed at the disposal of Charles Albert.

The Croats have set fire to the village of Castel Nuova, containing 2000 inhabitants. The Croats formed a cordon round it, and the villagers were all burned to death, uttering the most appalling shrieks. The whole of that part of Europe which skirts the Rhine, and borders on France, seems quite disorganized.

In Saxony, a frightful incendiary insurrection seems to be going on, which the government cannot succeed in putting down. In Alsace, a complete insurrection of the peasantry exists.

The Patria of the 17th says:—"A letter from Venice which has just arrived, states that Verona has been taken by the Piedmontese army.

Twelve hundred Venitians have been defeated at Montebello, near Vicenza, by a body of 6000 Austrian infantry and cavalry. The greater part of the Venitians were the students who volunteered from Padua and Venice. Many were killed.

### RUSSIA.

Russia is still making preparations for war. 300 pieces Russian cannon reported arriving in Warsaw. The troops now in Poland amount to 80,000. The Poles have apparently made but little progress.

The Russian Government is adopting every possible measure of defence, and with every forbearance. The military reinforcement demanded by Prince Paskiewitch has arrived and set off for the frontier. 100,000 are to follow, if necessity should require it. Warsaw is perambulated by patrols, but it presents more of the life of a carnival than a scene of war. Everywhere strains of lively music resound, because the Poles expect their deliverance by Germany, and hope to secure it by remaining quiet to the end.

### POLAND.

At Wreschen, Schroda and Rogowo, the Poles have erected entrenchments, and have concentrated the principal part of their army. It is said that with the artillery they are 10,000 strong. The summons to lay down their arms not having had effect a strong force has been dispatched against the insurgents, provided with six cannon and four howitzers.

The last news from Posen in the Cologne Gazette is expressive of a continuance of that mysterious national movement which leads the Poles to rise in arms against the very people who wish to assist them in the reconstruction of the kingdom of Poland. Their force is computed to amount to 22,000 men, and there seems to be no hope that they can be induced to return to order and quiet.

All Germany is in a state of anarchy. In Baden the people have risen against the troops. A formidable revolt at Hesse Cassel. Incendiary insurrection in the north of Saxony which the Government has not been able to suppress.

A revolutionary demonstration had taken place in Egypt, resulting in promises of reform from the Pacha. As soon as the people were quiet, the leaders were hung.

### MONEY AFFAIRS ON THE CONTINENT.

Not the slightest amelioration has taken place in credit or confidence throughout Europe. In France commerce is at a complete stand. The paper currency is gradually depreciating in value, and gold and silver continue to be hoarded up. From Hamburg merchants write with great despondency. The next accounts from that quarter are looked for with great anxiety.

## Notices.

### Business Notes.

R. W. Wells—We can furnish all but no. 9.

N. A. Hitchcock—The last remittance by you for J. Whiting was 50 cts. last Oct.; the same letter containing also \$1.50 for B. B. Coffin. The other name we do not find on our books, and conclude therefore the last letter was lost.

J. M. Gove—You have paid to no. 243; S. Jewell to no. 208; S. Howland, 247; J. Snow, 324; H. P. Lougee, 243.

R. D. Potter—I: was not received. The last credited was \$3, received Feb. 7th. We give you credit for the \$2. We regret the omission, and think the full number will be sent in future.

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# ADVENT HARBINGER.

"BEHOLD, HE COMETH WITH CLOUDS; AND EVERY EYE SHALL SEE HIM:—AND ALL KINDREDS OF THE EARTH SHALL WAIL BECAUSE OF HIM!"

Volume XVI. Number 26.

ROCHESTER, NEW-YORK: SATURDAY, JUNE 17, 1848.

Whole Number 234.

## Poetry.

### The Contrast.

I have sought round the verdant earth for unfading joy;  
I have tried every source of mirth—but all, all will cloy.  
Lord, bestow on me grace to set the spirit free,  
Thine the praise shall be—mine, mine the joy.

I have wander'd in mazes dark of doubt and distress,  
I have not had a kindling spark my spirit to bless;  
Cheerless unbelief filled my lab'ring soul with grief—  
What shall give relief—what shall give peace?

I then turned to thy gospel, Lord, from folly away,  
I then trusted thy holy word that taught me to pray:  
Here I found relief, weary spirit here found rest—  
Hopes of endless bliss, eternal day.

I'm a pilgrim and stranger here in this world of woe,  
But my Savior is always near as onward I go;  
Jesus is my friend, he'll be with me to the end,  
And from foes defend, my spirits cheer.

I have heard my Redeemer say, his promise is sure,  
He has bid me to watch and pray, all hardness endure.  
Jesus, be my guide, in thy promise I'll confide;  
Keep me near thy side, my Life, my Way.

I will praise now my heavenly King, I'll praise and adore,  
The heart's richest tribute bring, to thee, God of power;  
And where nought can cloy, in songs of everlasting joy,  
Praise shall our tongues employ, forevermore.

Hallelujah through heaven shall ring, salvation the theme,  
Glory, honor and praise we'll sing, to God and the Lamb:  
Crowns of glory wear, palms of victory we shall bear,  
Shouts of triumph there, never shall end.

## Original.

### Extract of a Review

OF J. B. COOK'S "TRUE SOURCE OF IMMORTALITY."

BY MR. C. DURIN,  
CONGREGATIONAL MINISTER, WAITSFIELD, VT.

I understand Mr. Cook's doctrine to be, that at death man dies in his whole nature, body and soul; that all men remain in a state of unconsciousness and annihilation from death to the resurrection, when the righteous are sealed and reign in glory on the New Earth; and the wicked are destroyed or annihilated. He supposes the man was originally created immortal; but that at the fall, man lost immortality, and that the loss of immortality was the curse pronounced on Adam; (Note a.) that man is not now to be regarded as an immortal being; and that none will obtain immortality but the saints; and they not till the day of the resurrection. Mr. C.'s argument seems to rest chiefly on two passages of Scripture: (Note b.) 1st. Gen. ii. 7, compared with ii. 17. 2d. Gen. iii. 5.

1st. Gen. ii. 17—"Man became a living soul." Also 1 Cor. xv. 45, compared with Gen. ii. 17: "In the day thou eatest thereof thou shalt surely die."

On the supposition that the whole Bible regards fallen man as *not* immortal, I think that his whole reason for supposing that Adam was originally created immortal, must be the expression, Adam "*was*" a living soul. I doubt whether this alone would prove that man was *first* created immortal, if we must believe that since the fall, man is only mortal. But if "*living soul*" implies *immortality*, we all, according to the apostle, have, like the first man, "*a living soul*."

"The first man Adam was made a living soul"—"The first man is of the earth, earthy"—"As *is* the earthy, such are they also that are earthy." 1 Cor. xv. 45, 47, 48. (Note c.)

As to the meaning of the word *soul*, it appears in Scripture to denote the whole man; particularly regarding him as a *mortal* and spiritual being. Often it refers entirely to his mortal nature, and is frequently put in contrast with body, or his physical and mortal nature. See 1 Thes. v. 23; Matt. xii. 33; Heb. vi. 19; Matt. x. 28; Eccl. xii. 7. (Note d.) But because Adam was made "*a living soul*," are we to suppose that the curse on Adam, "*Thou shalt surely die*," refers to his loss of immortality? On the contrary, the Bible and our observation teach us that this curse implies *temporal death*; death in sins, and "*the second death*." Such is the proper penalty of the law, out of many Scripture texts. See Rom. v. 12-19; John iii. 6; Eph. ii. 1; Rev. xx. 15. Observation coincides with Scripture in regard to this. We see men and beasts, and all things, subject to death and decay. (Note e.) We see the human race fallen and universally depraved; and this depravity is to be traced back to Adam. But has man *lost* his immortality, with which Adam was created? Is there evidence that man at death dies in his whole nature, soul, and body, and spirit? Against this supposition are *all* the arguments from nature (the man is not annihilated at death, but *lives* on forever) and various texts of Scripture to be referred to. Mr. Cook's argument on Gen. ii. 7, compared with verse 17, appears to me not conclusive, and not learned from nor founded on Scripture, but rather as an ingenious hypothesis. (Note f.)

2d. Gen. iii. 5—"Ye shall surely die." See pp. 40, 46.

The interpretation he gives to these words, is novel, and he delights in it as a favorite text. I am always suspicious of novel interpretations; especially when introduced to prove a favorite theory. Before the interpretation proposed can be sustained, it must first be proved that the sense of the original curse is loss of immortality. (Note a.) Till this is proved, Mr. C.'s interpretation of "*Ye shall be as gods*," is a begging of the question. But his meaning is entirely set aside by the connection, in which the words stand. "For God doth know that in the day thou eatest thereof, then your eyes shall be opened, and ye shall be as gods, *knowing good and evil*." (Note g.)

Mr. Cook supposes that his doctrine of annihilation is supported by the terms used to denote the punishment of the wicked—such as death, destruction, &c. The whole argument against this objection cannot be presented. I simply refer to phrases which denote the punishment of the wicked, as consisting in continued suffering. Dan. xii. 2; Rev. xx. 15; Matt. xxv. 41, 46; Isa. xxxiii. 14; Luke xiii. 28. While the saints are in the kingdom of heaven, the wicked are without, weeping and wailing. (Note h.)

Mr. Cook attempts to overthrow the popular idea of immortality, by the fact that his doctrine was the doctrine of the heathen philosophers. See chap. ii. Why reject a truth, because in some particulars it is believed by heathen? But his description of heathen philosophy is not just. Socrates, Plato, Cicero, Pythagoras, the heathen Poets, did not believe, with any certainty, in the immortality of the soul. They all expressed doubts concerning it. The heathen idea of the soul's immortality was almost uniformly associated with the idea of the soul's eternity; or that the soul had existed from eternity in a pre-existent state. The notions of heathen philosophy

concerning the soul were confused, and various, and mixed with the wildest errors. Why then ascribe to heathenism the plain and simple doctrine which prevails in Christian lands, that the soul is immortal? This doctrine prevailed more among the *people* of heathen countries, than among their *philosophers*. There was never anything certain, and true, and consistent known concerning a future state, except from the Bible; and the Bible has caused to prevail almost universally in Christian lands, the belief of the soul's immortality. Heathen only conjectured it, and the many arguments from nature came to their minds—yet they doubted. (Note i.) The words of the apostle corroborate this view: 2 Tim. i. 10—"Who hath brought life and immortality to light through the gospel;" literally, "who has illuminated, made clear, life and immortality."

The author's strange mixture of the Christian doctrine of the soul's immortality with the errors of Shakerism, Swederborgism, &c. of the soul's being an emanation from God, and a part of God, is only calculated to cast reproach on the truth. But it weighs nothing at all in argument, except to exhibit the author's unwillingness or inability to show what we believe and what we do not believe. (Note j.) What is called popular theory, concerning life, pp. 56, 7, is not a true description of the common doctrine of life.

The general belief of the Church cannot be mistaken as to the soul's immortality. There has been very little discrepancy of view as to it. (Note k.) It has been a belief closely associated with the exercise of religious feelings and the religious life. (Note l.) I regard Mr. C.'s views as undermining long established and well founded religious opinions. The doctrine of the soul's immortality has stood the test of the dying bed; saints have left the world rejoicing in it, and sinners have died under a dreadful consciousness of its truth. Multitudes who lived in the disbelief of it, have been compelled at death to admit it. They could not enter eternity believing that they were to lay down their consciousness, and die, body and soul.

### NOTES ON THE ABOVE.

Note a. Much of the above is true; but the idea that Adam was made *immortal*, is as untrue as that men are now immortal, except in the way and by the means of Divine appointment. In the plainest terms I stated the *opposite* of what Mr. D. "*understands*." See Tract, p. 9.

Had Adam been an *immortal*, he would have been deathless—not subject to death: hence it would have been inconsistent with truth, and wrong, in fact, to speak of his dying. Burning fire would as soon freeze, as an *immortal* die!

The first man was placed on probation, on the principle of the old covenant, "*Do this and live*." Had he done it, he would have had access to "*the tree of life*," eaten and lived forever. From being simply a "*living soul*," he would then have become an *immortal soul*. This is confirmed by Satan's denial that they should "*surely die*," by the means taken to punish them for sin, and prevent their *living forever*. Gen. iii. 22-24. Also by the fact, that while the *old* way to "*the tree of life*" is guarded by flaming "*cherubim*," a



*new and living way* is opened. Those who believe—who by the gracious provisions of “the New Covenant,” obey its conditions, are to have “right to the tree of life”—“shall eat of the tree of life which grows in the midst of the Paradise of God—on either side (of the river) was there the tree of life.” Paul in his rapture to the abode of the blessed, “was caught up into Paradise.”

In Christ our Lord believers boast,  
Abundant more than Adam lost.

“The kingdom prepared” for man “from the foundation of the world,” will be possessed, replenished, beautified, and “filled with the glory of God.” Matt. xxv. 34; Gen. i. 26; Ps. xxxvii.; Matt. v. 3; Dan. vii. 18, 27; Rev. xxi.

*Note b.* My argument rests on these two texts, hundreds of others equally plain, and on every *primary* truth in the Christian system. Mr. D. might have said that I *began* with those texts. Where should we begin if not where God does, in Genesis? I love to get things by the handle!

Mark! If those texts are *true*—if they state the fact as it was, then we have a starting point—then correlative Scriptures should be taken in their harmonious import. If “*the first man Adam was made a living soul*,” then it follows, necessarily, that the death of that man was the *death of that soul*! Furthermore, if man is guilty, he needs pardon; if mortal, he needs some “source of immortality;” if he die, he needs a “resurrection from the dead,” &c. All this is either metaphor or reality. There must be coherency in all its parts.

*Note c.* This is all utter misapprehension. See *note a.*

*Note d.* Mr. D., it seems, has yet to learn that man “without Christ” is not “spiritual,” but *animal*. 1 Cor. ii. 14, 15. In our version it reads “natural man.” The Christian alone is recognized as “spiritual.” The phrase “living soul” (*nephesh hayya*) is used four times in Gen. i. to denote the animal kingdom—twice it occurs in Gen. ii.: once it signifies the living man, and again the whole animate creation subject to man. See the Hebrew and margin, Gen. i. 20, 21, 24, 30; ii. 7, 19. All the leading terms in the Sept. Greek of Gen. ii. 7, are employed by the apostle to designate “the living soul”—the first man Adam. This is Bible proof, which Mr. D. will not controvert, except by general vague statements which any one can make against any truth of God.

The texts, which Mr. D. quotes, are referred to in a way that shows his disregard of their connection in the Tract, and their *inspired explanation*. Take Eccl. xii. 7. Let him compare this with chap. iii. 19–21 of that book. Man and beast “all have *one* BREATH,” *one* spirit. Man is erect; his breath “goeth upward”—the beast feeds upon the ground; its breath “goeth downward to the earth.” 1 Thes. v. 23 may be read with Gen. vi. 17–22, margin and Hebrew. If that cumulative, emphatic form of expression, in the first, makes man *threefold*, with the body; then the other makes all animals *threefold without the body*! That which proves altogether too much, proves nothing to the point.

*Note e.* The penalty was death: “The soul that sinneth it (that) shall die.” The labor of proof devolves on my opponent to show that this

death is only in “a mystery” rather than in reality. Let him prove that it is *impersonal* and not personal. As surely as man “was made a living soul,” so surely the death of that man was the death of that “soul.” The righteous soul attains to *immortality in the resurrection*. 1 Cor. xv. 51–54.

*Note f.* The Bible reads just so! When a judge in court, charging the jury, affirms, the law says so, no one doubts but that it means what it says. So I affirm the word of God says so! It is a primary truth that “man became a living soul.” It is not an “ingenious hypothesis.”

*Note g.* Jehovah did indeed know that they would know “good and evil”—they were to know “evil” to their sorrow—know it experimentally—but this he had not named in his law. His word was “thou shalt surely die.” Satan’s “lie” was a denial of that. He is no less “a liar” because he larded it over with a common place, but misapplied truth. Mr. D. must not, under the penalty of his Master’s frown, be “suspicious” of primary, Bible statements. The Devil assured the primeval pair that they should “be as gods,” in opposition to God’s law, which assured them they should “die.” That is the point, however “novel” it may seem.

*Note h.* Is that “wailing” eternal? “The chaff” represents wicked men—they must burn, to be “burned up.” “The wrath to come” is a terrible reality. Matt. xxv. 46, denotes excision, like 2 Thes. i. 9. The punishment is “*destruction* everlasting.” Kolasis is from kolazo, “to cut off.” See Donnegan’s Gk. Lex.

*Note i.* I had to do with their works now extant, as believed, commended and expounded by professing Christians. See the late work of Prof. Lewis, L. L. D., &c. &c. If my reviewer should deny the facts given in the tract he reviews, every intellectual school-boy would have him in derision!

True they “doubted”—just as nominal Christians *doubt* whether Jesus will ever “come again” “the second time.” Every doctrine of the gospel has been “doubted;” yet they exist as do the teachings of philosophy, touching man’s natural immortality. Mr. D. ought to know that naught but an enlightened, “*full assurance of faith*” can exclude doubts. Satan’s delusive “lie”—the basis of the philosophic theory throughout the heathen world, “lying in wickedness,” can never justify, much less form, such “faith.”

*Note j.* I stated the fact distinctly that these several classes hold the popular idea of “the soul” with “different appendages.” pp. 35, 36. Neither Papal Purgatorial terrors, nor Shaker and Swedenborgian errors could have prevailed a single age without the popular heathen dogma touching the soul! Take this from them and they will dwindle and die.

*Note k.* True, historic testimony is most clear and intelligible on this point. “Philosophy and science, falsely so called,” corrupted the Church at an early age. Thus “the man of sin” was formed. The *Pantheon* in Rome, the temple of Jupiter and all the gods, became the Church of the Virgin and all the saints. Satan was still supreme, though his sceptre was baptized by the name of Christian! “The mother of harlots” got her dogma of “the soul” and purgatory from

the heathen—they obtained it from Satan. Gen. iii. 5. The whole constitutes a libel on Jesus Christ. He proposes to confess by faith and “the resurrection” what false philosophy ascribes to man naturally. Rom. ii. 7; 1 John v. 10, 12; John 3d, 10th and 17th chapters; 1 Thes. iv. 13, 18; Col. iii. 1–4; 1 John iii. 1, 3.

*Note l.* This, though plausible, is exceedingly delusive. My limits will allow only a statement of some sober facts. Heathen Mahomedan and apostate Christian nations, have nourished the spirit of war by the devil’s dreadful “lie,” that sinning men do not “die.” Mahomedan and Christian crusades were maintained under the delusion, that they who died in the battle-field would “not surely die,” but go direct to Paradise—to Heaven! The gospel view of the way to “life and immortality” by the new way, the resurrection, was thrown *quite into the shade*! The idea of the soul’s natural immortality has been the essential element of all those systems of superstition which have swept with the widest scope, the wildest fury and most deadly ruin over the civilized world for thousands of years!! The Devil himself could not have succeeded with Eve without the idea that they should “*not surely die*.”

*Conclusion.*—If my reviewer had been conscious of strength, I conclude that he would have begun where the Bible does—shown that the Scripture is not quoted by me correctly, &c., then he could have made an advance on me; but remarks which do not even reach these fundamental points—which leave the *primary* Scriptures as they are quoted, do not amount to anything. Let him prove that man, “the living soul,” did not “die”—that Satan was so far right and God so far wrong—let him show from history that Socrates did not argue the immortality of the soul, “*in nearly the same manner*” that it is argued now.”—Rollin’s An. Hist. Let him form a chronological tabular view like that p. 47–49, in which the contrast with truth is materially different from that there given, then he would accomplish something. I feel constrained to say, dear sir, stop your whittling—throw away your pen-knife, and take facts, and “sword of the spirit, the word of God.” As David said of the sword of Goliath, “There is none like that, give it me.”

Mr. D. has other objections, but they are of the same general character with the above. As they overlook the primary, historic and Bible truths given in the Tract, it does not seem right to ask room to follow him further. He talks as if I believed in annihilation twice! Whereas, in its proper infidel sense, of *no* resurrection, &c., I do not believe in it at all. The Bible term is “*destruction*”—“the second death,” at the final judgment. I take Bible terms with Bible ideas.

He speaks of the impossibility of a resurrection except the popular notion of the soul be true! The principle is this: if Lazarus was not *partly* alive, Jesus could not have raised him! If the saints sleep unconscious in death (Ps. vi. 5; cxlvi. 4; Eccl. ix. 4, 10; Isa. xxxix. 18) then the Lord himself could not awake *them* to life! The germ of life—the immortal soul, must remain as a nucleus, for Almighty God to begin on!! Does he understand “by faith that he made the worlds” with nothing as a basis to help him out? As German Neologists take away the glory of Christ’s



miracles by assuming some *natural* cause for them, so Mr. D.'s idea assumes remaining *life in dead men*, to make the resurrection possible.

The Tract teaches actual death and a real resurrection. I appeal to the power that made the world as altogether competent to effect it. Amen.

J. B. Cook.

For the Harbinger.

### "Time of Trouble."

NO. 1.

"And at that time shall Michael stand up, the great prince, which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation, even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book."—Dan. xii. 1.

While it is our duty to guard against expounding the prophecies so as to create an expectation that certain events, not prophesied, are yet to be fulfilled before the appearing of Christ, yet, it is our duty to direct the mind to those Scriptures which seem to, if they do not clearly prove, that there is yet to be a time of greater trouble experienced by the inhabitants of the earth than is now realized by them. If we take the text as it reads, it will be difficult to prove that "the time of trouble" begins previous to the standing up of Michael (i. e. the coming of Christ.)

But there are examples in other parts of the Scriptures to show that we are not always to expect the events in the order in which they appear to be given. The second verse is an example. The first verse brings us to the time his people are delivered, every one that shall be found written in the book (the book of life.) The second verse begins thus: "*And many of them that sleep in the dust of the earth shall awake, some to everlasting life,*" &c., as though the delivering every one of them that shall be found written in the book, and the resurrection of the righteous dead, were two distinct events. This will not be admitted. We are justified in supposing, especially if other Scriptures sustain the supposition that the time of trouble, noticed in the text, begins previous to the standing up of Michael, or the coming of Christ. I think we shall be able to adduce *inferential*, if not *positive* testimony, from other portions of the word, to show that if the text had been arranged as follows, it would have given the true meaning:

"And there shall be a time of trouble such as never was since there was a nation, even to that same time. And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and at that time thy people shall be delivered, every one that shall be found written in the book."

The first Scripture we will refer to, as proof of the above position, is Jer. xxx. 5—7: "For thus saith the Lord, we have heard a voice of trembling, of fear, and not peace. Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it."

Again: Ps. cx. 5, 6—"The Lord at thy right hand shall strike through kings in the day of his wrath (i. e. in the immediate vicinity of and at that day.) He shall judge among the heathen, he

shall fill the places with the dead bodies; he shall wound the heads over many countries!" The following Scriptures will show how he will cause dead bodies to fill many places:

Hag. ii. 22—"And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen;" i. e. near the end there will be great revolutions among the nations of the earth, when kings will tremble and the strength of their kingdoms will be destroyed. Anarchy, distraction, "distress," and perplexity will ensue. The nations will then desire some permanent system of government. Rapid progress toward a universal empire will be the result. Popery will say in her heart, "I sit a queen and am no widow, and shall see no sorrow." But in the strife the last part of the verse will be fulfilled: "And I will overthrow the chariots and those that ride in them, and the horses and their riders shall come down, *every one by the sword of his brother.*" Truly many places will be filled with dead bodies. Then will be fulfilled the words contained in verses 6, 20—"For thus saith the Lord of hosts, yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land." "I will shake the heavens and the earth." Again in verse 7, the prophet speaks of the "time of trouble" to precede and to be in immediate connection with the shaking of the heavens: "And I will shake all nations, and the desire of all nations shall come." To prove that the above verses refers to the shaking of the powers of heaven in connection with the coming and kingdom of Christ, we will refer to Heb. xii. 26—28: "Whose voice then shook the earth: but now hath he promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear."

The same "time of trouble" is noticed in Luke xxi. 25: "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations with perplexity; the sea and the waves roaring." What next? "Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken." Or, according to Campbell and Macknight's translation—"And upon the earth the anguish of desponding nations; and roaring in the seas and floods; men expiring with the fear and apprehension of those things which are coming upon the world: for the powers of heaven shall be shaken."

"The following important propositions, recommending the establishment of an Italian Diet, to assemble at Rome, has been presented to the Pope." It is very doubtful whether a great body of the French people, as well as a great mass of those who are in favor of Republican principles in other parts of the globe, will receive with pleasure such hypocritical pretensions to Republicanism, as is manifested in the following. Verily the "time of trouble" hasteth greatly:

"MOST BLESSED FATHER—The benediction of God, invoked by your Holiness, has descended

upon Italy. The Most High has heard the unanimous voice which, from the sacred heights of the Vatican, has secured triumph for the oppressed, redemption for a people. Now Italy is free, is mistress of her own destinies, is independent, is a nation.

"All the citizens of Italy, with hearts overcome by unspeakable joy, turn full of hope, and trust to the generous Pontiff who has initiated the Italian resurrection, and entreat him to accomplish the holy work commenced. These people have the consciousness of their nationality, are sons of the same family, and earnestly desire to bind the compact of love and brotherhood, uniting themselves around their father, their liberator.

"In this urgency, the undersigned beg of your Holiness to use your efforts for providing, that, without loss of time, the representation of the Italian States (which you have promoted) may be entered in Rome, forming a national Parliament, or Italian Diet.

"Most Blessed Father! in this great shipwreck of all the Potentates on earth, in this sublime reorganization of European national ties, one power alone remains enduring, because resting on the immovable foundation of truth and right—that power is yours. Your Holiness first pronounced the sacred word that opened the new era for Italy and Europe; to your Holiness pertains alike the glory of adding fresh splendor to the Papacy and Religion, raising yourself to the supreme dignity of Moderator for all the Italian people, and restoring to Rome her moral and civil primacy, not only in Italy, but Europe and the world. All Italians now anxiously wait the sound of the all-powerful voice whose religious accents give civilization—that of your Holiness. They desire to consecrate the triumph of their cause, uniting around you the standard of Religion, Liberty and Fraternity—the Cross; on the eternal altar of their nationality—the Capitol.

"The undersigned, interpreters of the sentiments of all Italians, beg of your Holiness to promote the Convention of the Italian Diet in Rome; and in the certainty of being heard, present to you the homage of their national gratitude and filial devotion."

MARQUIS D'AZEGLIO, PROFESSOR ORIOLO,  
PADRE VENTURA.

## Selected.

### The Battle of Armageddon.

(CONTINUED.)

"And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army."—Rev. xix. 19. Are not those forces marshalling for the battle? Open the Bible and read. Let its *light truths* flash upon the world and disperse its gloom. What mean the confederacies, the bundlings of the age? The gathering of armies and navies? The fearful forebodings of the nations? The hurrying to and fro of all classes? It is the eve of the day of mighty preparations. Why this fear of want which heaves the bosoms of the multitude, and hurries them into secret associations? The gathering is now going on—its accelerated movements are fearful. The unclean spirits have nearly accomplished their agency. The vast population under the dominion of the wild beast are in rapid motion, wheeling into sections, and companies, platoons, and brigades, and divisions, and grand divisions. To be convinced of this, we shall notice the rapid enlistment into one company only. From the proceedings of the Grand Division of



the Sons of Temperance of the State of Ohio, at their quarterly session, held at Cincinnati, Jan. 26, 1848, it appears that they number 423 divisions in this single State. Estimating the number of members in each division at 100, it swells their membership to 42,300. The same ration would give half a million of Sons of Temperance to the United States. And that number marshalled in three years! Fifty charters were granted to divisions in this State during the last quarter—423 divisions headed by a **GRAND WORTHY PATRIARCH!!** In the United States the **HIERARCHY**, or officary of this single order, numbers nearly 40,000 members! There are, within this union, about one hundred thousand persons belonging to the Order of Odd Fellows; four-fifths of whom have been added during the last seven years. They are wealthy, having a fund of nearly one million dollars. The Free Mason Order cannot be much less in number. Add to these, the *United Sons of America*, *Cadets of Temperance*, *Daughters of Temperance*, *Fathers of Temperance*, *Rechabites*, and the *Red Men*, and it swells the number to nearly two millions in the United States!! Are they assembling under the banner of the Messiah? No. "Verily, verily I say unto you, Except a man be born again, he cannot see the kingdom of God. Except a man be born of water and of the spirit, he cannot enter unto the kingdom of God."—*Jesus*. And will he suffer to enter, these "unbaptized fraternities?" We are forced to number them among the divisions of the grand army of the wild beast. We here speak not of individuals. Many Christians may for a time be deceived; but when the light bursts upon the vision of such, they will leave said associations. On the sea of glass, are persons who have gained "the victory over the beast, and over his image, and over his mark, and over the number of his name."—Rev. xv. 2.

Leaving for a time these assembling hosts, we direct the attention of the reader to the scattered forces which are wending their way through a waste-howling wilderness, to the head-quarters of the grand army of the "WORD OF GOD."

The true church is called a city. It is chartered by Jehovah. The Bible is that charter. All who keep the conditions of that charter are citizens. Our laws are from another country. We are the corporate members of the heavenly Jerusalem. "Our citizenship is from heaven, from whence, also, we look for the Savior, the Lord Jesus Christ."—Phil. iii. 20. "Jerusalem, which is above, is free, which is the mother of us all."—Gal. iv. 26. Under those laws emanating from that city, the people of God are associated. That associated body is a church. They are under the most solemn obligations to carry out the conditions of their charter. The church has no right to make a charter, or any part or article. It is merely a *supporter*, not an *originator*. "The church of the living God is the **PILLAR** and **SUPPORT** of the TRUTH."—1 Tim. iii. 15. The Bible is the law of the truth. The "Scriptures are the truth."—Dan. x. 21. Christ prayed thus to his Father:—"Sanctify them by thy truth: thy word is TRUTH."—John xvii. 17. The church is a pillar to sustain the temple of truth. It can no more originate truths binding on men's con-

sciences, than a *pillar* can originate a *temple*. A few persons may be found in all ages who have advocated the principle here stated. They were soon thrown into the minority; and when the apostate church was nationalized, this small company, broken into fragments, fled into the *wilderness*, where it has been nourished 1260 years. Let the above position be well considered. It is the chief corner-stone of our whole structure.

With the last period of the Christian age, however, our subject is chiefly connected. To that period we now direct attention. We have already traced the agency of the three unclean spirits, and have described the mustering of the innumerable hosts of Satan's legions, as they are filing off toward the field of slaughter. The army of the Messiah will claim special notice. Its gathering numbers are by no means imposing. Their dependence is wholly on the superior skill and power of their commander-in-chief. The same change among the nations which let loose the three unclean spirits, opened the world to the influence of another class of agents. At the same time were seen three messengers flying through the midst of heaven, with missions of serious moment. These are the recruiting officers of the Son of God, sent forth to gather his last forces from the earth. They are ministers *extraordinary*—*plenipotentiaries* of the "KING OF KINGS." With the dying away of their notes of alarm, the heavenly dove takes its flight from the shores of a world doomed to desolating judgments. Their missions are for the special benefit of the last generation, and, in their character, *final*.

## The Advent Harbinger.

"The wise shall understand."

ROCHESTER, SATURDAY, JUNE 17, 1848.

### Bills of Account.

We send in this number bills to all who are indebted for one volume of the Harbinger. If a mistake in any case shall be detected, it will be our pleasure to rectify the same. We hope in every case we shall have a cheerful and prompt response to these calls. Do not disappoint our expectations.

**BILLS.**—The amount of bills we send out this week is some over \$500. This, with a very few exceptions, embraces no account less than one dollar. This sum, or one half of it, would greatly relieve our present wants. It is much more than we are able to lose, especially while our subscription list is as small as it is, our free list so large, and donations so few. Those who love the cause in *deed*, as well as in *word* and *tongue*, as far as possible, and not distress themselves or families, will reduce this sum by promptly paying the amount they owe. While speaking on this matter, we would just remind our ever faithful patrons of the nature of our terms: and, that the next number will be the commencement of another volume. A word to the faithful is sufficient. We hope to share in your patronage a little longer: it is needed to sustain the Harbinger.

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bills; to remind them, not only of the state of their accounts with this office, but also of the nature of our terms to Canada subscribers, which are—One Dollar per Volume, *INVARIABLY in Advance*. We trust they will be promptly responded to; none who are actuated by the principle of justice will neglect to do so.

### Revolutions of Europe, IN THE LIGHT OF PROPHECY.

(Continued.)

LUKE XXI. 25—26.

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity: the sea and the waves roaring; men's heart's failing them for fear, and for looking after those things which are coming on the earth, for the powers of heaven shall be shaken."

"And then shall they see the Son of man coming in a cloud with power and great glory."

"And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

This prophecy locates the signs of the coming of the Son of man in the *sun, moon, stars, earth* and *sea*.

The *sun* was supernaturally darkened May 19th. A. D. 1798, as the most undisputed testimony proves.

The *moon*, in the evening of the same day, was also darkened, and afterward appeared as blood.—This no one informed on the matter will dispute.

The *stars*, or luminous bodies, fell from heaven, in a manner never before witnessed, in Nov. A. D. 1833. This no one will deny.

We have been of the opinion that all the events named in this catalogue, excepting the first three, would occur in immediate connection with the coming of the Son of man, and it is possible that that opinion is correct; but recent events in Europe have inclined us to the belief, that the distress of nations, with perplexity, and the roaring of the seas, were also designed by the Savior to be placed in chronological order before the commencement of the actual scenes of his coming. Facts are stubborn things, to which our opinions should submissively bow: and they say that—

In the *earth* there is now distress of nations, with perplexity. This distress was experienced, to a certain extent, last year, in the terrible famine in Europe, in which hundreds of thousands, if not millions, perished with hunger, and the pestilence which followed; and this year, in the same calamities, and the extensive failures, all over Europe. It has been a time of deep distress of nations in these respects; and if the predictions of understanding men may be relied upon, this distress, especially in point of bankruptcy, and, consequently, suffering of the poor, has but just commenced: a deeper and more bitter cup is yet to be drunk by them. How this will be, we cannot say; but of one thing we are confident, that the distress, occurring at the time it does, is a sure evidence that the coming of the Son of man is near.

"*With perplexity.*" This is another sign that has its locality "in the earth," and comes next in order in the catalogue under consideration. And it would be superfluous to enter into an elaborate argument to prove that it is now being most literally fulfilled, in the unprecedented perplexing state of things existing all over the world, and especially some of the nations of Europe. The principles of insubordination, revolution, and anarchy, or the spirits of devils, have gone out, and in their work, have deposed kings and rulers, overthrown governments, trampled under foot law and good order, broken the once strong ligaments of national compacts, and thrown distrust, bankruptcy, confusion, treachery, fear and sore perplexity into ever department of society. And the most experienced, sagacious and powerful statesmen and rulers know not how to remedy the evils. They are confounded and powerless, while beholding such a state of things.—The present is the time of their sore vexation, or



perplexity: yet what they are experiencing is only the beginning of their troubles, the sure harbinger of their final overthrow and everlasting destruction at the coming of the Son of man.

"*The sea and the waves roaring.*" Severe storms for a few years past, have swept over land and ocean, destroying in their course millions of property and thousands of lives; still we have no account of the literal roaring of the sea and the waves as here predicted. It is possible, however, that nothing more than terrific and devastating storms are meant, yet as every other preceding portion of the prophecy has been literally fulfilled, we are inclined to the belief that there will be a literal roaring of the sea and waves, in a manner not to be misunderstood by the watchful, before the general convulsion of nature shall take place. It is perfectly consistent with good philosophy and sound reason to suppose that such will be the case. But it would be unreasonable to suppose that such an event will occur long before the final convulsion; they must necessarily be very nearly connected; and both may take place before the close of another month!

"*Men's hearts failing them for fear,*" or, as Dr. Campbell renders it, "Men expiring through fear." This effect cannot be attributed to the appearing of any of the real signs of Christ's coming; for them the wicked do not understand, and of course they can produce no fear in them. What then will thus affect them? The answer is, "*for,* (because,) the powers of heaven shall be shaken." This, like all the rest of the prophecy, we understand literally; and when it shall have its fulfilment, there will be no dispute or doubt in the matter: saint and sinner will perfectly understand it. The one will rejoice in lively hope of the speedy consummation of his eternal redemption; but the other will be filled with bitter wailing, and expire through fear of what he will be sensible is coming upon the earth.

Who will abide the terrors of that day, or stand when the Son of man appeareth? Who will be hid in the secret of his tabernacle, when the Lord shall arise terribly to shake the heavens and earth, or the powers of heaven? None but the pure in heart. Reader, is this the character of your heart? The Judge of all hearts will soon forever decide the important question. See that you are constantly prepared to receive his gracious approbation.

### Murder and Suicide.

A most horrid murder of the wife and four children by the husband, and then his destruction by his own hand, is being generally reported in the papers, as having recently been committed somewhere in the State of Maine; and as a matter of course, the rash act is charged to "Millerism," and consequently it must be a gross error. Very well, supposing "Millerism" was the prime and active cause of this sad work, (which, however, we see not a particle of evidence in the report to prove), does it necessarily follow that it is a dangerous error? If so, then all doctrines ever taught are dangerous errors, for similar cases have occurred under the belief of them all, a number of which have fallen under our immediate notice.

In Tykehannock, Pa., a man heard Mr. Dimick, a Baptist, preach on election and reprobation. The man concluded he was a reprobate, despair was the result, and under this state of mind he took a sweet babe and dashed its brains out, exclaiming, "There, the devil shall not have you, though he will have me!"

A promising young man, (his name we forget,) in the Wyoming Valley, Pa., having but recently been converted and joined either the Methodist or Baptist, for fear he should backslide, as was supposed, hung himself!

A Mr. Odell, with whom we were familiarly acquainted, in Dutchess Co., N. Y., an active member of the Presbyterian church, killed a lovely child to save it from an endless hell!

A Mr. Bowen, with whom we were intimately acquainted, a Universalist, in Cayuga county, N. Y., to free himself from trouble, took a dose of arsenic, and died!

Numerous cases of this kind have occurred in every sect, religious and infidel, moral, scientific, and political, which ever existed; and which every honest understanding man will acknowledge. Shall we, therefore, say that all are fundamentally in error! Most certainly, if the advent faith is an error because some who have embraced it have done such things. To judge the truth or righteousness of a theory by such acts of misguided individuals would establish a precedent that would condemn the Author of the creation, and the Savior of sinners: for, soon after the plan of the creation was perfected, Cain slew his brother, and at the very introduction of christianity, Judas caused the death of his Lord, and then hung himself!

But enough on this subject. When the people are determined to be deceived, or to reject the truth, they will find abundant reasons for doing it; and in these last days, we are told, that God would send those who have pleasure in unrighteousness, strong delusions. The prediction is being painfully fulfilled in every quarter of the land; and soon they will drink the bitter cup for the folly of their doings.

### Unlawful Striving.

(CONTINUED.)

"If a man strive for masteries, yet is he not crowned, except he strive lawfully." 2 Tim. ii. 5.

In further remarking on this subject, we will say that another means to which unlawful disputants resort to carry their point, is, the influence or power of associated bodies. They very well know that there is, in the estimation of very many people, a divinity, wisdom, power, and infallibility belonging to an ecclesiastical body assembled in conference, association, synod, or assembly; which its members in their separate capacity do not possess; and that the unqualified assertion, declaration, or resolutions of such a body, will be more readily received and implicitly believed by many, than the plainest doctrine presented by one man, and most clearly and abundantly proved by the unequivocal word of the Lord. Hence the influence, by way of resolutions, of such bodies has long been sought to aid the cause of unlawful disputants. The politician, the moralist, and religionist, of every party, class, and creed, have alike availed themselves of this summary, easy, yet potent way of obtaining their ends. And each has succeeded, not according to the amount of truth presented in their unqualified resolutions, but according to the weight of personal or associated influence of the body that passed them.

Such kind of evidences or arguments, if they are worthy the name, prove no proposition, elucidate no point of doctrine, and inform the judgment of no one. They are not the result of the matured judgment and honest sentiments of the bodies that pass them. But they generally originate in the minds of a few interested persons, and without time for close thinking and thorough investigation, in the hurry and confusion of the moment, are pushed forward, receiving the vote of a scanty few, while the majority of the body not unfrequently give no expression in the matter. They are then sent out as the sentiments of the body, and directly or indirectly form a part or parcel of its creed, or rule of doctrine and practice. This has long been the foolish work of the different sects, and partisans of the world. And each has thus acted in order to put down its neigh-

bor and build up its own creed. And the one that has had the most consequence or influence, and has passed the greatest amount of flaming resolutions, has, in the estimation of deceived thousands, succeeded best. And it is a matter of deep regret to us, that we who have seen and well know the evils of such things, and who profess to believe no other doctrine, engage in no other practice, pertaining to the church of God, than is plainly taught in his word,—should in the least degree attempt to build up our cause by this unlawful means.

If a proposition plainly stated, and fully proved by the infallible testimony of the Bible, does not carry sufficient sanctity, truth, power, or influence, to convince and move to action the people, then they had better never act; for most certainly if any other principle or influence causes them to assent even to the truth and moves them to action, it will be a blind assent, and an uninformed and mechanical action. But when faith and works are produced by the light and power of truth, they are the fruits of an enlightened understanding and voluntary will, and well pleasing to God.

We are far from supposing that all who have participated in this kind of unlawful strife, have wickedly done wrong. Very many have acted honestly, supposing that what every association in the world has long done, must be right. But we think when they have suitably examined the nature of the practice they will see that it belongs to the system of unlawful strife, and will abandon and discountenance it. (To be Continued.)

We have received two statements of a certain case at Worcester, Mass. We propose to the parties concerned to unite in sending a statement in which both shall be agreed. We think this may be done, and would be more acceptable to all who love one another with a pure heart fervently. We will delay publishing the decision of the church a short time, to hear the result of this proposition.

### Horrors of the Slave Trade.

The following account of some of the horrors of the slave trade, was given by a witness before the British and Foreign Anti-Slavery Society. The same account says that about 72,000 slaves were landed in Brazil in A. D. 1846, out of which number seven thousand died from their sufferings. The witness was a man who had been engaged in the nefarious practice, and whose testimony may be relied on as truth, only coming far short of the real horrors of the case.

#### HORRORS OF THE SLAVE TRADE.

"Do a large number of the slaves die after landing, and before sale?"—"A great many; especially now, from the extreme ill-treatment, and from the putrid gases they have to inhale in the holds of small vessels, where they are jammed up as they lie, and by suddenly relaxing the person, and suddenly carrying them on shore, many of them die. I knew a case in which only ten escaped out of 160. That was a vessel belonging to a friend of mine, who was my agent." "Will you describe how they are packed?"—"It has been described to me, (I have never seen it done,) that they are laid upon their sides parallel to each other. They are generally boys from ten to twelve years of age; they are put upon their side, and if they do not lie parallel upon their side, a plank is put upon them, and a sailor will get upon it and jam them down, so as to make them fit compact. I have never seen that done, but I have heard slaves speak of it; and I have heard captains state it, who I know would have no object in stating it if it were not true. One lies with his arm so as to fit into the next one; he may pull his arm out to fit he can." "They are not shackled together?"—"Not the little ones." "Are those slaves upon their passage never cleaned out?"—"I fancy not, because if you clean them out, where would you put them? You dare not bring many of



them upon the deck, because, seeing the water, many of them would be tempted to jump overboard, and even to drink salt water; consequently, all that you have to do is to crowd all sail and get out of the way of the cruisers, and look as quiet and as nasty as you can. I may mention, that it has happened, that on the arrival of a vessel, she has been found in so filthy and destitute a condition, that after unloading her cargo she has been cast adrift." "You prefer importing boys and girls because they pack closer?"—"Yes; they are much less in stowage, much less in volume. Some of the American vessels are about seven to eight feet between the decks; some are only seventy-two inches between the beams. They have generally three tiers, one on the ground and two above." "Do you mean that in the height of seventy-two inches, that is to say six feet, there are three tiers of slaves?"—"Generally; the lower ones have a kind of mat made of banana stalks." "You have frequently seen this with your own eyes?"—"Yes; any body may see it in Brazil, but in Rio you would not see it now, because very few are now landed in Rio." "What is the youngest age at which you import the negro?"

"They never brought them so young at any time as they do at present, because the stowage was not so valuable before. The cruisers have made the stowage so valuable." "How young do you bring them now?"—"The smaller they are the better you can carry them. I once bought a little chap just like a dolly; he could not, from his teeth, have been more than six, perhaps not so much; he was too small to work." "Are not a great portion of the cruelties and deaths in the course of the slave-trade to be attributed to a want of water?"—"Perhaps more from that than any thing else, because in the tropics a very little food will support the system; when the system is in a state of torpidity, and when the air is exceedingly foul, the functions of life become very sensibly diminished; absorption takes place of any portion of fat they have, and they can resist the want of food for some time, but the want of water is a thing that cannot be resisted." "It is in order to evade the activity of the British cruisers that your people who are engaged in the slave-trade are obliged to stint the slaves in water?"—"Of course." "And that they are also obliged to crowd them into such small spaces?"—"It arises probably from that. I do not know whom to blame for that, whether it is the captains, or the agents, or the owners, or whom; but certainly they do bring an immense number in a very small space. I have known 350 brought in a ninety tons schooner."

"What do you reckon to be the average voyage from the coast of Africa to Brazil?"—"At the present time you are obliged to go in such a zig-zag manner that what ought to be twenty days is sometimes ninety days." "And it is when the voyage is so long that the slaves die?"—"Yes. They get a drink of water once a day. In a state of inactivity you may exist upon that for twenty days, perhaps, as I know from my own experience; but not much longer than twenty days, because the system fails rapidly after that. It is too horrible to describe the effect of the want of water; no person can have an idea of it without feeling it." "From what part of the coast of Africa is the general importation?"—"I would beg leave to decline saying that, because the moment that is known, your cruisers will be twice as energetic upon that one point, and it will do mischief to some one. I have got to live in the country. Human life is not valued very highly in Brazil. Any person making himself troublesome upon the slave-trade would be immediately shot."

"What is the condition of the slaves, when they are landed, now?"—"There are some with more iron constitutions than others, but to see them, they look horrible. The bones of the knees stand out and look like large knobs; the calf of the leg has disappeared; it looks more like the leg of a monkey than any thing else, and you can count all the bones. The abdomen is very much bloated, and there is an imbecility in the eye; in fact, nature is reduced to the lowest point." "Have you seen them standing against a wall?"—"Yes; but you feed them and put them in warm baths; and by doing that they get round after a little time." "Are they usually covered with sores?"—"Yes, when they are jammed together; and there is a species of itch that breaks out upon them, and blotches of a large size break out upon them." "Have you any knowledge what the mortality of slaves employed

on a sugar estate is?"—"No, I cannot say; but since your cruisers have been on the coast their systems suffer so much from the shock of coming over, that many of them die; so much so, that there are now no second retailers of slaves as there used to be, because they die so frequently in the first two or three months. I have known thirty leave the coast, and go twenty miles up into the interior, and fifteen have died; and I have known 160 landed, and eighty-four of those have died before they got into the interior." "What was the cause of that?"—"They were in such a dilapidated condition, nature was completely overcome by the passage." "Are the slaves that are imported into Brazil, sold openly in the market?"—"Not exactly; we have not markets for slaves as you have here for different articles; they have been abolished in Rio; but if you go to the neighborhood of Rio the slaves are sold openly." "Are there barracoons in the same way as there are in Cuba?"—"Yes, you may term them barracoons."

"We are unable to give the additional evidence which has been laid before the Committee by several witnesses on the extent and horrors of the slave-trade. There was, however, one incident alluded to by Capt. Matson, R. N., which may be considered as the climax of the horrors of the slave traffic. In reply to the question, 'What becomes of the slaves that are refused by the slave traders?' he said, 'I have heard instances of their being massacred. I was in the river Nun some years ago, when 500 were knocked on the head on the beach.' This reminds us of a similar fact recorded in the slave-trade papers of last year, which asserts that no less than 2000 refuse slaves at one station had been killed, to avoid further expense of feeding and keeping them in custody."

## Foreign News.

BY THE ACADIA.

In France the surface of politics appears somewhat more calm. There is a lull for the moment at Paris; but Lyons is a prey to all the violence of mob government. The Provinces are in a frightfully disaffected state.

The Assembly and the Government—for although the two powers have exhibited unmistakable signs of being discordant bodies and not coordinate authorities—the two branches, which we can hardly call the Legislature and Executive of France, for each aims at being both—had no sooner crushed the movement of the 15th May, than they began each to contend for the mastery.

Not only does distrust manifest itself between the two authorities, but the Executive is torn with internal dissensions, and the impression is that it must fall to pieces.

We hear from all quarters that M. Lamartine and Ledru Rollin will resign, and that the new Executive will be formed of Marrast, Arago and Marc.—Some report Cavaignac, who we have already said has assumed the Portfolio of War.

From all the observations we are enabled to make, it appears to us that the National Assembly, elected by universal suffrage and vote by ballot, although decidedly Republican, is nevertheless much more Conservative than Democratic. Dufaure and the Thiers party evidently by their experience, temper, and as the representatives of property and order, carry a very great, if not predominating weight in the Assembly.

These are further strengthened by the Legitimists, whose confidence has so far increased within these few days, that the Presse, their organ, has published a series of private letters from Prince de Joinville, now at Claremont, near London, eminently calculated to awaken dynastic sympathies, and to pave the way for his return to France, at least as a private citizen.

We have no doubt that Lamartine and the Republicans are aware of this movement, and it accounts for the decree recorded in our last, interdicting any

member of the Orleans family from ever again setting his foot upon the French soil, which decree the Committee on the bill has sanctioned.

To such an extent, however, have the hopes of the Regency party reached, that a demonstration of operatives in its favor was contemplated; and indeed from day to day, in consequence of the alarms, real or pretended, of threatened demonstrations on the part of some body or other of the people, every avenue leading to the National Assembly, and every room, hall and passage of the building is thronged with soldiers with fixed bayonets, and from 15 to 20,000 occupy the quays adjoining during the sittings.

Lyons was still disorganized; and at Toulon the workmen had obtained possession of the arsenal, but after a sharp collision, the troops recovered possession of this place of strength, and the workmen returned to their duty.

The intelligence from all parts of the Continent becomes daily of deeper and deeper interest. Fresh events create new complications.

The hopes of peace in the North of Europe have not yet been realized. The Schleswig Holstein dispute remains almost in statu quo.

It is currently reported in the first political circles, that the separation of Dantzic, and perhaps Stettin, from Prussia may be expected.

The German Parliament has assembled at Frankfurt. The choice of President and Vice President, Mr. Dugernie, the Hessian Minister, and Mr. Poiron, has inspired great confidence.

In Lombardy the war continues undecided. The siege of Peschiera commenced on the 19th inst. Treviso is invested by the Austrians, but held out on the 16th inst.

At Naples on the 17th an unsuccessful insurrection took place, and after 400 troops were killed, the beautiful city was given up to pillage by the Government. The magnificent villas and palaces which extended to the sea-shore, are at present a heap of ashes. The accounts are very confused—but we learn that the National Guard were disbanded after the battle, and a ministry formed under the presidency of Prince Curiati.

An insurrection has taken place at Seville, attended with a great loss of life; and the French journals lay all the blame to Sir H. Lytton Bulwer. Spain breaks with the best and sincerest friend she ever had. Her own internal peace and tranquillity will not be promoted by it.

We regret to state that the position of Ireland continues to fill us with deep apprehension. The excitement of the Government trials now in progress found vent in demonstrations of the clubs and artisans who in large bodies parade the streets of Dublin.

IRELAND.—Obstructions of the public highways take place by the Police and the multitude, and then the contests arise in the Police Courts as to which party committed a breach of the law. These petty squabbles are exactly indicative of what is pressing elsewhere.

The effects of the triumph of the juries in the cases of Mr. O'Brien and Mr. Meagher, have extended throughout the provinces where the joy at the results is beyond description. The people are in ecstasies. Fires are blazing—the hill-tops are shrouded in flames; it is evident that the best friends of the physical force party are in great alarm, lest in some of these demonstrations a collision with the military shall take place.

THE CHOLERA.—The latest arrival from Europe brings the following intelligence in regard to the cholera:

The Cholera has broken out, and with unusual se



verity, both at Moscow and Constantinople. The crews of the merchant ships have suffered severely. At Has-Keui (Turkey) the mortality has been so great that several Jewish families of the village have left their habitations in the plains of Kiat-Hane and Ali Bey Keui. It appears that during the last year 300,000 persons had been attacked and about 100,000 had perished in Russia. In certain towns in Russia, comprising a population of 411,245 persons, 21,295 had been attacked, of whom 11,361 had died, the number attacked being 1 to 19½ of the population. In nearly the same towns, but with a smaller population, 305,329, the number of sick on the former visitations in the year 1829-31 was 15,550, of whom 9,018 died, the number of sick being then 1 to 19.6 of the population. The late course of the disease in Russia is agreed to have been in all respects similar to the course in 1830-31. It was then abated by the frost, and re-appeared with the spring. It was hoped that it had spent its force at the period when the frosts set in, but its revival at widely distant points, under similar circumstances to the former, is regarded with great interest by the medical authorities, and gives its own warning, which, it is to be hoped, may not be needed.

**NEGRO INSURRECTION IN THE WEST INDIES.**—The slaves at Martinique rose on the 22d ult., and murdered many of the white population, notwithstanding all which, no attempt was made by the authorities to put them down; they are said, however, to have since become more quiet. Guadaloupe remained tranquil.

J. D. Prudden.

We have just learned that Bro. J. D. Prudden is dead. He fell asleep in Jesus the 5th inst. The particulars we have not learned, only that his sickness was short, and his faith strong and full of hope in his last moments. The Lord bless the bereaved widow and afflicted family of our departed brother and fellow-laborer in the gospel, with the consolations of his grace, at this time of their deep affliction.

Will some one acquainted with the case, give a suitable notice of the death of Bro. Prudden?

The tongue of the wise useth knowledge aright: but the mouth of fools poureth out foolishness.

## Notices.

### Field Meeting in Canada West.

The Lord permitting, there will be a field meeting on the 24th and 25th of June, near Bro. John Stevens, Lot No. 33, in 1st Concession of Darlington. Bro. Hough, Henley, Bowers and Arnot are requested to attend.

W. PICKET,  
C. CONET.

### Conference in Buffalo.

The brethren in Buffalo have appointed a Conference, to commence July 6th. Bro. Weethee, of Cincinnati, and Bro. Himes and Hale of Boston, are expected to attend. A general attendance of ministers and brethren in Western New York is also solicited.

### Appointments.

Bro. J. P. Weethee, on his way East, will spend the Sabbaths of his visit as follows:

Cleveland,	July 2	Boston, July 23 & 30
Buffalo,	" 9	New York, Aug. 6
Rochester,	" 16	Philadelphia, " 13

Providence permitting, I will meet with the friends in Auburn, Wednesday, June 21st. And with the friends in Homer, the Sunday following, June 25th.

L. E. BATES.

### Three-Days Meeting in North Scituate.

The Advent brethren in North Scituate and vicinity design, if time continue, to hold a three-days meeting at their Tabernacle, to commence the first Sabbath in July. We invite the brethren in the Advent faith from abroad to come and unite with us. Bro. T. Cole and J. Turner are expected to attend.

For the brethren, S. C. CHANDLER.

### Campmeeting in Canada East.

By Divine permission, a Camp-meeting will be held on Caldwell's Manor, Canada East, commencing on Wednesday, June 28th, and will probably continue until the following Monday. The ground to be occupied is upon the farm of Capt. George Row, about one mile west of the village of Clarenceville, and about three miles from La Cole's landing and ferry (where those who come by steamboat will stop), and about eight miles from Rouses Point. Good pasturage and water can be obtained in the vicinity. But few, if any, can lodge in houses, and it is therefore expected that those who come, will make preparations to lodge on the ground. Let there be plenty of provisions, and let every six or eight persons provide for themselves a tent. Come one and all, both to get and to do good. Come in the Spirit. It will be one of our last meetings ere we meet in the "camp of the saints." The objects of this meeting is to glorify God, and make ready a people prepared to meet him. Therefore let every Christian who attends remember the prayer, "Send forth (not drones, but) laborers into the harvest."

WM. SOUTHERLAND. D. T. TAYLOR, JR.

Providence permitting, Bro. N. Litch and Hutchinson, will attend the above meeting.

### Business Notes.

D. T. Taylor—We should be pleased to have you do so.

C. Conet—It was received April 5th and acknowledged in No. 16.

A. S. Bradford—The \$2 was never received. It must have been lost or purloined in the mail. We credit you the amount.

J. S. White—H. H., No. Attleboro, owes 42 cts.

### Remittances for the Harbinger.

Dr. J. Burdell N Bassett J Sears W Algire J Blake no 240 P Blake no 252 S Stearns—\$1.00 each. J Jones P Gibson—\$2.00. E F Green 37 cts. W W Wattles 90 cts. S Sisson \$1.25. A Ansley 75.

LETTERS—B Morley F K Magee P Blood W F F D Keeler F J Thomas C Crawford Jr.

### Second Advent Meetings.

**BUFFALO.**—The Advent Church in Buffalo meet for worship at their Chapel on Delaware, third house from corner of Huron street. Meetings three times on Sunday, and on Tuesday and Thursday evenings. Brethren visiting the city are invited to meet with them.

**ROCHESTER.**—Meetings are held in MINERVA HALL, corner of Main and South St. Paul-streets, three times every Sunday, and also on Tuesday and Friday evenings. The Lord's supper will be administered in the afternoon of the first Sabbath in every month.

**ALBANY.**—Second Advent Meetings are held in the "SECOND ADVENT CHAPEL," Blount's buildings, corner of State and South Pearl-streets. Meetings thrice on Lord's day, and Tuesday and Thursday evenings. Entrance on State, and also on Pearl-St.

**NEW-YORK.**—The Advent congregation which formerly met for worship at the corner of Grand and Elizabeth-streets, now hold their meetings at No. 57 Bond-street (two doors from Bowery), where will be preaching three times on the Sabbath, and meetings also on Monday and Thursday evenings of each week. Seats free. Brethren visiting the City are invited to meet with them.

### BOOKS FOR SALE.

**PRIMITIVE CHRISTIANITY**, for Two Hundred Years. From the Writings of the Fathers. Compiled by D. I. Robinson. Price, \$3 per hundred; 6 cents single copy.

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No. IV.—GLORIFICATION. By Rev. Mourant Brock, M. A. 36 pp. Price as above.

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4.—What did Paul teach the Thess. Church about the Second Coming?	9.—Christ our King.
5.—The Great Image.	10.—Behold, He Cometh with Clouds!

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